

# Mr. Brooks's Remedies.





# Mr. Brooks's Remedies.



# PRECIOUS REMEDIES

Against <sup>2</sup>  
SATAN'S Devices.

OR,  
SALVE for { Believers  
                  and  
                  Unbelievers } SORES.

Being a Companion for those that are in Christ,  
or out of Christ; that slight or neglect Ordinances, under  
a pretence of living above them; That are growing (in  
Spirituals) or decaying; That are Tempted, or Deserted;  
Assisted, or Opposed; That have Assurance, or that want  
Assurance, &c.

By THOMAS BROOKS, formerly a wil-  
ling Servant unto God, and the Faith of his  
People, in the glorious Gospel of Christ, at  
St. Margarets Fish-street-Hill.

EPHES. 6. 11.

*Put on the whole Armour of God, that ye may be able  
to stand against the wiles of the devil.*

L O N D O N,

Printed by H. Lloyd, for John Hancock, and are to be sold at  
the first Shop in Popes-head-Alley, next to Cornhill. 1665.

REMEDIES

PRELIMS

2015-2A

SA T A H S Devices

230

SALE to  
Bellevue  
and  
Hatch  
} SORBS

[illegible]

Dr. Thomas Brooks, formerly a wife  
ling servant unto God, and the Father of his  
People, in the glorious Gospel of Jesus, at  
St. James Church, - 1611.

..6.23H93

822:07

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*The Epistle Dedicatory.*

To his most Dear and Precious  
Ones, the Sons and Daughters  
of the most High GOD, over  
whom the Holy Ghost hath  
made him a Watch-man.

Beloved in our dearest Lord,

**C**H R I S T, the Scripture,  
your own hearts, and Satans  
Devices, are the four prime  
things that should be first and most  
studied and searched; if any cast off  
the study of these, they cannot be safe  
here, nor happy hereafter. \* 'Tis my  
work as a Christian, but much more  
as I am a Watch-man, to do my best,  
to discover the fulnejs of Christ, the  
emptiness of the Creature, and the

\* If a Mi-  
nister had  
as many  
eyes as Ar-  
gas, to  
watch; as  
many  
heads as  
Typhus,  
to dispose,  
and as ma-  
ny hands

## The Epistle-Dedicatory.

hands as  
Briareus  
to labour,  
he might  
find em-  
ployment  
enough  
for them  
all.

*Snare of the great deceiver; which I have endeavoured to do (in the following Discourse) according to that measure of grace which I have received from the Lord. God once accepted a handful of meat for a sacrifice, and a gripe of Goats hair for an oblation: And I know that you have not so learned the Father, as to despise the day of small things.*

*Beloved, Satan being fallen from light to darkness, from felicitie to miserie, from Heaven to Hell, from an Angel to a Devil, is so full of malice and envie, that he will leave no means unattempted, whereby he may make all others eternallie miserable with himself; he being shut out of Heaven, and shut up under the chains of darkness till the judgement of the great day, makes use of all his power and skill, to bring  
all*

## The Epistle Dedicatory.

all the Sons of men into the same condition, and condemnation with himself. Satan hath cast such sinful seed into our souls, that now he can no sooner tempt, but we are readie to assent; he can no sooner have a plot upon us, but he makes a conquest of us; if he doth but shew men a little of the beautie and braverie of the World, how readie are they to fall down and worship him.

Whatever sin the heart of man is most prone to, that the Devil will help forward. If David be proud of his people, Satan will provoke him to number them, that he may be yet prouder.

If Peter be slavishlie fearful, Satan will put him upon rebuking and denying of Christ, to save his own skin. If Ahabs prophets be given to flatter, the Devil will strait.

2 Sam. 24.

Mat. 16. v.  
22.  
Ch. 26. 69  
ult.

1 Kings  
22.



## The Epistle Dedicatory.

Joh. 13. 2.

Act. 5. 3.

Prov. 30. 9

may become a lying spirit in the mouths of four hundred of them, and they shall flatter Ahab to his ruine. If Judas will be a Traytor, Satan will quicklie enter into his heart, and make him sell his Master for money, which some Heathens would never have done. If Ananias will lie for advantage, Satan will fill his heart that he may lie (with a witness) to the Holy Ghost. Satan loves to sail with the wind, and to suit mens temptations to their conditions, and inclinations; if they be in prosperitie, he will tempt them to deny G O D; if they be in adversity, he will tempt them to distrust G O D; if their knowledge be weak, he will tempt them to have low thoughts of G O D; if their conscience be tender, he will tempt to scrupulositie; if large, to carnal security,



## The Epistle Dedicatory.

curious; if we bold-spirited, he will tempt to presumption; if timorous, to desperation; if flexible, to inconstancie; if stiffe, to impenitencie; &c.

From the power, malice, and skill of **SATAN**, doth proceed all the soul-killing Plots, Devices, Stratagems, and Machinations, that be in the World. Several Devices he hath to draw souls to sin, and several Plots he hath to keep souls from all holy and heavenlie Services; and several Stratagems he hath to keep souls in a mourning, staggering, doubting, and questioning condition.

He hath several Devices to destroy the great, and honourable; the wise, and learned; the blinde, and ignorant; the rich, and the poor; the real, and the nominal Saints, &c.

One while he will restrain from tempting, that we may think our  
selves

## The Epistle Dedicatory.

*seems secure, and neglect our Watch, another while he will seem to flie, that he may make us proud of the victorie; one while he will fix mens eyes more on other sins, than their own, that he may puff them up; another while he will fix their eyes more on others graces than their own, that he may overwhelm them, &c.*

*A man may as well tell the Stars, and number the sands of the Sea, as reckon up all the Devices of Satan; yet those which are most considerable, and by which he doth most mischief to the precious souls of men, are in the following Treatise discover'd, and the Remedies against them prescribed.*

*Beloved, I think it necessary to give you and the World a faithful Account of the Reasons, moving me to appear in Print, in these daies, wherein*

## The Epistle Dedicatory.

*wherein we may say, there was never more writing and yet never less praising, and they are these that follow, &c.*

First, Because Satan hath a greater influence upon men, and higher advantages over them (having the wind and the hill, as it were) then they think he hath, and the knowledge of his high advantages, is the high-way to disappoint him, and to render the soul strong in resisting, and happy in conquering, &c.

1 Reason.

Your importunitie, and the importunitie of many other precious Sons of Sion, hath after much striving with G O D, my own heart, and others, made a conquest of me, and forced me to do that at last, which at first was not a little contrary to my inclination, and resolution, &c.

2 Reason.

The

## The Epistle Dedicatory.

3. Reason.  
Pirates  
make the  
strongest  
and the  
hottest op-  
position a-  
gainst  
those ves-  
sels that  
are most  
richly la-  
den : So  
doth Satan  
that arch  
Plrate, a-  
gainst  
those  
truths that  
have most  
of God,  
Christ,  
and Hea-  
ven in  
them.

4 Reason.

The strange opposition that  
met with from Satan, in the study  
of this following discourse, hath  
put an edg upon my spirit, know-  
ing that Satan strives mightily, to  
keep those things from seeing the  
light, that tend eminently to shake  
and break his Kingdom of dark-  
ness, and to lift up the Kingdom,  
and glory of the Lord Jesus Christ,  
in the souls and lives of the chil-  
dren of men, &c.

It is exceeding usefulness to all  
sorts, ranks, and conditions of men  
in the world ; here you have salve  
for every sore, and a Plaister for e-  
very wound, and a Remedy a-  
gainst every disease, especially a-  
gainst those that tend most to the  
undoing of souls, and the ruine of  
the State, &c.

5. Reason.

I know not of any one or other  
that

## The Epistle Dedicatory.

that have writ of this subject; all that ever I have seen, have onely toucht upon this string, which hath been no small provocation to me, to attempt to doe something this way, that others, that have better heads and hearts, may be the more stirred to improve their Talents in a further discovery of *Satans Devices*, and in the making known of such choice *Remedies*, as may enable the souls of men to triumph over all his Plots and Stratagems, &c.

I have many precious friends in several Countreys, who are not a little desirous that my Pen may reach them, now my voice cannot. I have formerly been, by the help of the mighty God of *Jacob*, a weak Instrument of good to them, and cannot but hope, and believe, that the

6. Reason.

## The Epistle Dedicatory.

the Lord will also bless these labors to them, they being, in part, the fruit of their desires and prayers, &c.

7 Reason.

Lastly, not knowing how soon my glass may be out, and how soon I may be cut off by a hand of death, from all opportunities of doing further service for Christ, or your souls in this world, I was willing to sow a little handful of spiritual seed among you; that so, when I put off this earthly Tabernacle, my love to you, and that dear remembrance of you, which I have in my soul, may strongly engage your minds and spirits to make this *Book* your Companion, and under all external or internal changes, to make use of this heavenly salve, which I hope, will, by the blessing of the Lord, be as effectual for the healing of all your *Wounds*, as their looking



## The Epistle Dedicatory.

looking up to the brazen Serpent, was effectual to heal theirs that were bit and stung with fiery Serpents. I shall leave this *Book* with you, as a *Legacie* of my dearest love, desiring the Lord to make it a far greater, and sweeter *Legacy* than all those carnal *Legacies* are, that are left by the high and mighty ones of the earth, to their nearest and dearest relations, &c.

*Beloved, I would not have affection carry my pen too much beyond my intention; therefore onely give me leave to signifie my desires for you, and my desires to you, & I shall draw to a close.*

*My desires for you are, That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. That Christ may dwel in your hearts by faith, that ye being*  
rooted

Ephes. 3.

Verf. 17.



## The Epistle Dedicatory.

Vers. 18.	rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:
Vers. 19.	<i>And</i> to know the love of Christ that passeth knowledge: that ye might be filled with all the fulness of God.
Col. 1. 10.	<i>And</i> that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increased in the knowledge of God, strengthened with all might according to his glorious power, unto all patience, and long-suffering with joyfulness.
2 Cor. 13. 7	<i>That</i> ye do no evil. <i>That</i> your love may abound yet more and more in knowledge, and in all Judgment.
Phil. 1. 9.	<i>That</i> ye may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ.
Vers. 10.	<i>And</i> that our God would
2 Th. 1. 11	

## The Epistle Dedicatory.

would count you worthy of this  
calling, and fulfill all the good  
pleasure of his goodness, and the  
work of Faith with power. *That*  
the Name of our Lord Jesus Christ  
may be glorified in you, and ye in  
him, according to the grace of our  
God, and the Lord Jesus Christ.  
And that you may be eminent in  
Sanctity; Sanctity being Zi-  
ons glory; that your hearts may  
be kept upright, your judge-  
ments sound, and your lives  
unblameable. That as ye are  
now my joy, so in the day of  
Christ you may be my Crown;  
that I may see my labours in your  
lives, that your conversation may  
not be earthly, when the things you  
hear are heavenly; but that it may  
be as becomes the Gospel. That as  
the Fishes which live in the salt

vers. 12.

Psal. 93. 5.

B

Sea,

## The Epistle Dedicatory.

Sea, yet are fresh; so you, though you live in an uncharitable world may yet be charitable and loving. That ye may, like the Bee, suck honey out of every flower; That ye may shine in a Sea of Troubles, as the Pearl shines in the skie, though it grows in the Sea; That in all your Trials, you may be like the stone in Thracia; that neither burneth in the fire, nor sinketh in the water. That ye may be like the Heavens, excellent in substance, and beautiful in appearance; that so you may meet me with joy, in that day, wherein Christ shall say to his Father, Lo, here am I, and the children that thou hast given me.

My desires to you are, That you would make it your business to studie Christ, his Word, your own Hearts, Satans Plots, and Eternitie

## The Epistle Dedicatory.

permitte more than ever; that ye  
would endeavour more to be in-  
wardlie sincere, than outwardly  
glorious: to live, then to have a  
name to live. That ye would labour  
with all your might to be thankfull  
under Mercies, and faithful in your  
places, and humble under Divine  
Appearances, and fruitful under  
precious Ordinances; that as your  
means and mercies are greater than  
others, so your account before God  
may not prove a worse then others.  
That ye would pray for me who am  
not worthy to be named among the  
Saints, that I may be a precious in-  
strument in the hand of Christ, to  
bring in many souls unto him, and  
to build up those that are brought  
in, in their most holy faith: and  
that Utterance may be given to me,  
that I may make known all the will

2 Cor. 11.  
23, 24, 25  
26, 27, 28

## The Epistle Dedicatory.

of God. That I may be sincere  
faithful, frequent, fervent, and  
constant in the work of the Lord  
and that my labour be not in vain  
in the Lord: that my labours may  
be accepted in the Lord, and his  
Saints, and I may dailie see the  
travel of my soul, &c.

But above all, pray for me, that I  
may more and more find the power  
and sweet of those things upon  
my own heart, that I give out to  
you and others: and that my soul  
be so visited with strength from  
on high, that I may live up fullie  
and constantlie to those truths  
that I hold forth to the world; and  
that I may be both in Life and  
Doctrine a burning and a shining  
light, that so when the Lord Jesus  
shall appear I may receive a Crown  
of Glorie, which he shall give to  
me

## The Epistle Dedicatory.

me in that day, and not onlie to  
me, but to all that love his ap-  
pearing, &c.

For a close, remember this, that  
your life is short, your duties ma-  
ny, your assistance great, and your  
reward sure; therefore faint not,  
hold on, and hold up in ways of  
well-doing, and Heaven shall make  
amends for all.

I shall now take leave of you,  
when my heart hath by my hand  
subscribed, that I am,

*Your loving Pastor under  
Christ, according to all Pa-  
storal affections and en-  
gagements in our dearest  
Lord,*

THOMAS BROOKS.



my heart lay, and not come to  
me, but to all that love the ap-  
p-  
For a bold, unambitious heart  
ought to be that your heart  
and our children, great and  
new things, that we think not  
hold out, and look up in wonder  
well, for we are all in the same  
state.

I shall no more have of you  
when my heart beat by my hand  
indicated, that I was

For, I have seen  
that I have seen  
that I have seen  
that I have seen  
that I have seen

THOMAS BROOKS



# A W O R D TO THE Reader.

Dear Friend!

**S**olomon bids us buy the Truth; but doth not tell us what it must cost, because we must get it, though it be never so dear; we must love it both shining and scorching; every parcel of truth is precious, as the filings of gold; we must either live with it, or die for it. As Ruth said to Naomi, Whither thou goest, I will go, and where thou lodgest, I will lodge, and nothing but death shall part thee and me; so must gracious spirits say, where truth goes, I will go, and where truth lodges, I will lodge, and nothing but death shall part me and truth. A man may lawfully sell his House, Land and Jewels; but truth is a Jewel that exceeds all price; and must not be sold; 'tis our Heritage; Thy Testimonies have I taken as an Heritage for ever; 'tis a Legacy that our forefathers have bought with their bloods, which should make us willing to lay down any things, and to lay out any thing, that we may with the wise Merchant in the Gospel, purchase this precious Pearl, which is more

B 4      worth

Prov. 23  
23.

Multi a-  
mant ve-  
ritatem  
lucentem,  
oderunt  
redar-  
guentem.  
Ruth. 1.  
16, 17.  
Si veri-  
tas est  
causa dis-  
cordia,  
mori pos-  
sum, ta-  
cere non  
possum.  
Jerom.  
Pl. 119.  
111.

Mat 18.

## A Word to the Reader.

Veritas  
vincit.  
Truth at  
last Tri-  
umphs.

worth than Heaven and Earth, and which will make a man live happily, die comfortably, and reign eternally.

And now if thou pleasest, reade the Work, and receive this counsel from me.

First, thou must know that every man cannot be excellent, that yet may be useful. An Iron Key may unlock the door of a golden Treasure, yea, (*ferrum potest quod aurum non potest*) Iron can do some things that gold cannot, &c.

'Tis a Law  
amongst the  
Persees in  
India, to  
use pre-  
meditati-  
on in what  
they are to  
do, that if  
it be bad,  
to reject  
it, if good,  
to act it.

Secondly, Remember, 'tis not hasty reading, but serious meditating upon holy and heavenly truths, that makes them prove sweet and profitable to the soul. 'Tis not the Bee's touching of the Flower that gathers Honey, but her abiding for a time upon the Flower that draws out the sweet. 'Tis not he that reads most, but he that meditates most, that will prove the choicest, sweetest, wisest, and strongest Christian, &c.

Joh. 15. 14  
Mat. 7. 21.  
'Twas a  
good say-  
ing of Ju-  
stin Mar-  
tyr, Non  
in verbis,  
sed in fa-  
ctis tes-  
tis reli-  
gionis con-  
sistunt.

Thirdly, Know, that 'tis not the knowing, nor the talking, nor the reading man, but the doing man, that at last will be found the happiest man: If you know these things, blessed and happy are you if you do them. Not every one that saith, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my Father that is in Heaven. Judas called Christ Lord, Lord, and yet betrayed him, and is gone to his place; ah! how many Judases have we in these days that kiss Christ, and yet betray Christ; that in their words profess him, but in their

## A Word to the Reader.

her works deny him; that bow their knee to him, and yet in their hearts despise him; that call him Jesus, and yet will not obey him for their Lord.

Reader, If it be not strong upon thy heart to practise what thou readeſt, to what end doſt thou read? to encrease thy own condemnation? If thy light and knowledge be not turned into practice, the more knowing man thou art, the more miserable man thou wilt be in the day of recompence; thy light and knowledge will more torment thee than all the Devils in hell. Thy knowledge will be that rod that will eternally lash thee, and that Scorpion that will for ever bite thee, and that worm that will everlastingly gnaw thee; therefore read, and labour to know, that thou mayest do, or else thou art undone for ever. When Demosthenes was asked, what was the first part of an Orator, what the second, what the third? he answered action; the same may I say, if any should ask me, what is the first, the second, the third part of a Christian? I must answer, action; as that man that reads that he may know, and that labours to know, that he may do, will have two Heavens; a Heaven of Joy, Peace, and Comfort on earth, and a Heaven of glory and happiness after death.

Fourthly, and lastly, if in thy reading thou wilt cast a serious eye upon the Margent, thou wilt find many sweet and precious Notes, that will oftentimes give light to the things thou readeſt, and pay thee for thy pains with much comfort and profit. So desiring that thou mayst find as much

sweet-

The Hea-then Philosopher (Seneca) liked not such as are (semper victuri) always about to live, but never begin.

God loves (saith Luther) Curious, not Quarrelous, the Runner, not the Questioner.

Pacunius hath an elegant saying, I hate (saith he) the men that are idle in deed, and philosophical in word, &c.

## A Word to the Reader.

Acts 20.  
32.

*sweetness and advantage in reading this Treatise, as I have found (by the over-shadowings of Heaven) in the studying and writing of it. I commend thee to God, and to the word of his grace, which is able to build thee up, and to give thee an inheritance among them which are sanctified. And rest,*

Reader,

*Thy Souls servant in every  
Office of the Gospel,*

THOMAS BROOKS.

Pre-

PRECIOUS  
REMEDIES  
Against  
SATAN'S Devices.

2 Corinth. 2. 11.

Left Satan should get an advantage of us: for we are not ignorant of his Devices.



In this fifth Verse, the Apostle shews, that the incestuous person had by his incest sadded those precious souls that God would not have sadded: Souls that walk sinfully are Hazael's to the godly, and draw many sighes and tears from them. Jeremy weeps in secret for Juda's sins, and Paul cannot speak of those belly-Gods with dry eyes, Phil. 3. 18. And Lot's righteous soul was burthened, vexed, and racked by the filthy Sodomites, 2 Pet. 2. 7, 8. Every sinful Sodomite was a Hazael to his eyes, a Hadadrimmon to his heart. Gracious souls use to mourn for

καταπονε-  
μενον, ἐλα-  
σάντες.

Psal. 119. 136, for other mens sins as well as their own, and for their souls and sins who make a mock of sin, and a Jest of damning their own souls. Guilt or grief is all that gracious souls get by communion with vain souls.

In the 6 Verse, he shews, that the punishment that was inflicted upon the incestuous person, was sufficient, & therefore they should not refuse to receive him who had repented, and sorrowed for his former faults and follies. 'Tis not for the honor of Christ, the credit of the Gospel, nor the good of souls, for Professors to be like those bloody wretches, that burnt some that recanted at the stake, saying,

*Acts and Mon,*  
*fol. 1392.*

*That they would send them out of the world whiles they were in a good mind.*

In the 7, 8, 9, and 10. Verses, the Apostle stirs up the Church to forgive him, to comfort him, and to confirm their love towards him, lest he should be swallowed up with overmuch sorrow, Satan going about to mix the detestable darnel of de-  
tiparation, with the godly sorrow of a pure penitent heart. It was a sweet saying of one, *Let a man grieve for his sin, & then joy for his grief:* That sorrow for sin that keeps the soul from looking towards the Mercy-seat, and that keeps Christ and the soul asunder, or that shall render the soul unfit for the communion of Saints, is a sinful sorrow.

*Doleat & de  
dolore gaude-  
at. Jerom.*

In.



In the 11. Verse, he lays down another reason to work them to shew pity and mercy to the penitent sinner, that was mourning and groaning under his sin and misery, i.e. Lest Satan should get an advantage of us, for we are not ignorant of his Devices. A little for the opening of the words.

Lest Satan should get an advantage of us; lest Satan over-reach us. The Greek word signifieth to have more then belongs to one; the comparison is taken from the greedy Merchant, that seeketh and taketh all opportunities to beguile and deceive others. Satan is that wily Merchant, that devoureth not widows houses, but most mens souls.

We are not ignorant of Satans Devices, or Plots, or Machinations, or Stratagems; he is but a titular Christian, that hath not personal experience of Satans stratagems, his set and composed Machinations, his artificially moulded methods, his plots, darts, depths, whereby he out-witted our first Parents, and fits us a penny-worth still, as he sees reason.

The main Observation that I shall draw from these words, is this;

That Satan hath his several Devices to deceive, intangle, and undo the souls of men.

I shall,



I shall,

- 1 Prove the Point.
- 2 Shew you his several Devices. And
- 3 The Remedies against his Devices.
- 4 How it comes to pass, that he hath so many several Devices to deceive, intangle, and undo the souls of men.
- 5 I shall lay down some Propositions concerning Satans Devices.

For the proof of the Point, take these few Scriptures, Ephes. 6. 11. *Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil.* The Greek word that is here rendred *wiles*, is a notable emphatical word.

1 It signifies such snares as are laid behind one, such treacheries as come upon ones back at unawares. It notes the methods or way-layings of that old subtile Serpent, who like *Pans* Adder in the path, biteth the heels of Passengers, and thereby transfuseth his venome to the head and heart. The word signifies an ambushment, or Stratagem of War, whereby the enemy sets upon a man *ex insidis*, at anawares.

2 It signifies such snares as are set to catch one in ones road: A man walks in his road, and thinks not of it; on the sudden he is careht by Thieves, or falls into a pit, &c.

3 It

*Methodias.*

*de p. 2. &  
100.*

3 It signifies such as are purposely, artificially, and craftily set for the taking the prey at the greatest advantage that can be; the Greek *μεθοδειας* being derived from *μετα* & *ιδος* signifies properly a way-laying, circumvention, or going about, as they do which seek after their prey. Julian by his craft, drew more from the faith than all his persecuting Predecessors could do by their cruelty. So doth Satan more hurt in his sheeps skin, than by roaring like a Lyon.

Take one Scripture more for the proof of the Point, and that is in 2 Tim. 2. ult. And that they might recover themselves out of the snare of the Devil, who are taken captive by him at his will. The Greek word that is here rendred *recover themselves*, signifies to awake themselves; the Apostle alludeth to one that is a sleep, or drunk, who is to be awakened and restored to his senses; and the Greek word that is here rendred *taken captive*, signifies to be taken alive; the word is, properly, a warlike word, and signifies to be taken alive as Souldiers are taken alive in the wars, or as Birds are taken alive, and insnared in the Fowlers net. Satan hath snares for the wise, and snares for the simple; snares for hypocrites, and snares for the upright; snares for generous souls, and snares for timorous

'Αναμίσ-  
σιν

ἐλθόντων

timerous Souls ; snares for the rich, and snares for the poor ; snares for the aged, and snares for youth, &c. Happy are those souls that are not taken and held in the snares that he hath laid.

*Pareus in loc.  
1 Tim. 4.1.*

Take one proof more, and then I will proceed to the opening of the Point, and that is in *Rev. 2.24.* But unto you I say, and unto the rest in Thyatira, as many as have not this Doctrine, and which have not known the depths of Satan, as they speak, I will put upon you no other burthen, but to hold fast till I come. Those poor souls called their Opinions the depths of God, when indeed they were the depths of Satan. You call your opinions depths, and so they are, but they are such depths as Satan hath brought out of hell ; they are the whisperings and hissings of that Serpent, not the Inspirations of God.

Now the second thing that I am to shew you, is his several Devices, and herein I shall first shew you the several Devices that he hath to draw the soul to sin ; I shall instance in these twelve, which may bespeak our most serious consideration.

*1. Device.*

*His first Device to draw the Soul to Sin, is,*  
**T**O present the bait, and hide the hook ; to present the Golden Cup, and

and hide the poison: to present the sweet, the pleasure, and the profit that may flow in upon the soul, by yielding to sin, and by hiding from the soul the wrath and misery that will certainly follow the committings of sin. By this Device he took our first Parents, Gen. 3. 4. 5. And the Serpent said unto the woman, ye shall not surely die. For God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil. Your eyes shall be opened, and you shall be as Gods; here is the bait, the sweet, the pleasure, the profit. Oh! but he hides the hook, the shame, the wrath, and the loss that would certainly follow.

There is an opening of the eyes of the mind to contemplation and joy, and there is an opening of the eyes of the body to shame and confusion. He promiseth them the former, but intends the latter, and so cheats them, giving them an Apple in exchange for Paradise, as he deals by thousands now a days. Satan with ease puts fallacies upon us, by his golden baits, and then leads us, and leaves us in a fools Paradise, he promises the soul honour, pleasure, and profit, &c. but pays the soul with the greatest contempt, shame, and loss that can be; by a golden bait he laboured to catch Christ, Matth. 4. 8, 9. He

C

shews

So to reduce  
D Taylor,  
Martyr, they  
promised him  
not only his  
Pardon, but  
a Bishoprick.  
AAs & Mon.  
fol. 1386

Inest peccatum cum de-  
lectationis: reg-  
nat si consen-  
eris. Aug. in  
Ep. 190,

*This World  
at last shall  
be burnt for  
a Witch, saith  
one.*

*Multi amando  
res noxias  
sunt miseri,  
habendo mi-  
seriores. Aug.  
in Ps. 26. Many  
are miserable  
by loving  
hurtful things,  
but they are  
more mis-  
erable by ha-  
ving them.  
Men had need  
pray with  
Bernard, Da  
Domine ut sic  
possideamus  
temporalia ut  
non perdamus  
aeterna.*

Grant us Lord  
that we may  
so partake of  
temporal fel-  
icity, that we  
may not lose  
eternal.

shewes him the beauty and the bravery of a bewitching world, which doubtlesse would have taken many a carnal heart; but here the Devils fire fell upon wet tinder, and therefore took not; these tempting objects did not at all win upon his affections, nor dazle his eyes; though many have eternally died of the wound of the eye, and fallen for ever by this vile strumpet the world, who by laying forth her two fair breasts of profit and pleasure hath wounded their souls, and cast them down into utter perdition: She hath by the glistering of her Pomp and preferment, slain millions; as the Serpent Scytale, which when she cannot overtake the fleeing Passengers, doth, with her beautiful colours, astonish and amaze them, so that they have no power to passe away till she have stung them to death. Adversity hath slain her thousand, but Prosperity her ten thousand.

*Now the Remedies against this Devise of  
the Devil, are these.*

**F**irst, Keep at the greatest distance from sin, and from playing with the golden bait that Satan holds forth to catch you; for this you have, Rom. 12. 9. *Abhor that which is evil, cleave to that which is good; when we meet with any thing ex-*  
tream-

treably evil, and contrary to us, nature abhors it, and retires as far as it can from it. The Greek word that is there rendered *abhor*, is very significant, it signifies to hate it as hell it self, to hate it with horror.

Anselm used to say, That if he should see the shame of sin on the one hand, and the pains of hell on the other, and must of necessity chuse one, he would rather be thrust into hell without sin, then go into heaven with sin; so great was his hatred and detestation of sin. 'Tis our wisest and our safest course to stand at the furthest distance from sin, not to go near the house of the Harlot, but to flye from all appearance of evil. The best course to prevent falling into the pit, is to keep at the greatest distance; he that will be so bold as to attempt to dance upon the brink of the Pit, may find by woful experience, that 'tis a righteous thing with God, that he should fall into the pit. Joseph keeps at a distance from sin, and from playing with Satans golden baits, and stands. David draws near, and plays with the bait, and falls, and swallows bait and hook with a witness. David comes neer the snare, and is taken in it, to the breaking of his bones, the wounding of his conscience, and the loss of his God.

Sin is a Plague, yea, the greatest and

C 2

most

αἰσχρογυνὴς  
The simple verb imports extreame detestation, which is aggravated by the Composition. Chrys.

Prov. 5. 8.  
1 Thes. 5. 22.

'Twas a Divine saying of a Heathen, That if there were no God to punish him, no Devil to torment him, no hell to burn him, no man to see him, yet would he not sin for the ugliness and filthiness of sin, and the grief of his own Conscience. Sen.



Sin is like  
those Diseases  
that are call'd  
by Physicians,  
*Corruptio to-  
tius substantie*

most infectious plague in the world; and yet, ah! how few are there that tremble at it, that keep at a distance from it?

*1 Cor. 5. 6. Know ye not that a little leaven leaveth the whole lump?* As soon as one sin had seized upon *Adams* heart, all sin entred into his soul and overspread it. How hath *Adams* one sin spread over all mankind; *Rom. 5. 12. Wherefore as by one man sin entred into the world, and death by sin, and so death passed upon all mens for that all have sinned.* Ah! how doth the Fathers sin infect the Child, the Husbands infect the Wife, the Masters the Servant? The sin that is in one mans heart, is able to infect a whole world, 'tis of such a spreading and infectious nature.

The story of the *Italian*, who first made his enemy deny God, and then stab'd him, and so at once murdered both body and soul, declares the perfect malignity of sin; and Oh! that what hath been spoken upon this head, may prevail with you, to stand at a distance from sin.

2. Remedy.

The second Remedy, is,

**T**O consider that sin is but a bitter-sweet; that seeming sweet that is in sin will quickly vanish, and lasting shame, sorrow, horror, and terror will come in the room thereof, *Job 20. 12, 13, 14. Though wickedness be sweet in his mouth, though*

though he hide it under his tongue, though he spare it, and forsake it not, but keep it still within his mouth, yet his meat in his bowels is turned, it is the gall of Asps within him. Forbidden profits and pleasures are most pleasing to vain men, who count madnes mirth, &c. Many long to be meddling with the murthuring morsels of sin, which nourish not, but rent and consume the belly, the soul that receives them. Many eat that on earth, that they digest in hell; sins murthuring morsels will deceive those that devour them. *Adams Apple* was a bitter-sweet, *Esaú's Messe* was a bitter-sweet, the *Israelites Quails* a bitter-sweet, *Jonathan's Honey* a bitter-sweet, and *Adonijah's Dainties* a bitter-sweet: After the Meal is ended, comes the reckoning: Men must not think to dance and dine with the Devil, and then to sup with *Abraham, Isaac and Jacob* in the Kingdom of Heaven; to feed upon the poyson of Asps, and yet that the Vipers tongue shall not slay them.

When the Asp stings a man, it doth first tickle him so as it makes him laugh, till the poyson by little and little gets to the heart, and then it pains him more then ever it delighted him: So doth sin; it may please a little at first, but it will pain the soul with a witness at last; yea, if there were the least real delight in sin, there could be

When the golden bait is set forth to catch us, we must say as *Demosthenes* the Orator did of the beautiful *Lais*, when he was asked an excessive sum of money to behold her, *I will not buy repentance so dear; I am not so ill a Merchant as to sell eternals for temporals.* If intemperance could afford more pleasure then Temperance. *Heliogabalus* should have been more happy, then *Adam* in Paradise.

*Plutarch.*

no perfect hell, where men shall most perfectly be tormented with their sin.

*The Third Remedy against this Device of Satan, is,*

3. Remedy.

Iſa. 59.2.

Pl. 11.12.

Iſa. 59.8

2 Chron. 15.

3.4

Jer. 17.18.

Jer. 5.2.

**S**olemnly to conſider, That ſin will uſher in the greateſt and the ſaddeſt loſſes that can be upon our ſouls; it will uſher in the loſs of that Divine favour that is better then life, & the loſs of that joy that is unſpeakable, and full of glory, and the loſs of that peace that paſſeth underſtanding, and the loſs of thoſe Divine influences by which the ſoul hath been reſreſhed, quickened, raiſed, ſtrengthened, and gladded, and the loſs of many outward deſireable mercies, which otherwiſe the ſoul might have enjoyed.

It was a ſound and ſavoury reply of an Engliſh Captain at the loſs of Callice, when a proud French-man ſcornfully demanded, *When will you fetch Callice again,* replied, *\*When your ſins ſhall weigh down ours.* Ah! England! my conſtant Prayer for thee is, that thou mayſt not ſin away thy mercies into their hands, that cannot all mercy mercy, and that would joy in nothing more then to ſee thy ſorrow and miſery, and to ſee that hand to make thee naked, that hath cloathed thee with much mercy and glory.

*\*Quando peccata veſtra erunt noſtris graviora.*

*The*

The fourth Remedy against this Device of Satan, is,

SERIOUSLY to consider, That sin is of a very deceitful and bewitching nature; sin is from the greatest deceiver, 'tis a child of his own begetting, 'tis the ground of all the deceit in the world, and 'tis in its own nature exceeding deceitful. Heb. 3. 13. But exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulness of sin. It will kille the soul, and pretend fair to the soul, and yet betray the soul for ever; it will with *Dalilah* smile upon us, that it may betray us into the hands of the Devil, as she did *Sampson* into the hands of the *Philistims*. Sin gives Satan a power over us, & an advantage to accuse us and to lay claim to us, as those that wear his badge; 'tis of a very bewitching Nature, it bewitches the soul where 'tis upon the Throne, that the soul cannot leave it, though it perish eternally by it. Sin so bewitches the soul, that it makes the soul call evil good, and good evil, bitter sweet, and sweet bitter, light darkness, & darkness light; and a soul thus bewicht with sin, will stand it out to the death, at the swords point with God; let God strike, and wound, and cut to the very bone, yet the bewitched soul cares not, fears not,

C 4

but

4. Remedy. In *Sardis* there grew an herb called *Appium Sardis*, that would make a man lie laughing when he was deadly sick; such is the operation of sin.

Pro. 5. 12, 13

Which occasioned *Chrysofome* to say, when *Eudoxia* the Emperis threatned him, Go tell her (*Nil nisi peccatum timeo*) I fear nothing but sin.

but will still hold on in a course of wickedness, as you may see in Pharaoh, Balaam, and Judas; tell the bewitched soul that sin is a Viper that will certainly kill when 'tis not killed; that sin often kills secretly, insensibly, eternally, yet the bewitched soul cannot, nor will not cease from sin.

When the Physicians told Theorimus that except he did abstain from drunkenness and uncleanness, &c. he would lose his eyes; his heart was so bewitched to his sins, that he answers, *Then farewell sweet light*; he had rather lose his eyes, then leave his sins: So a man bewitched with sin, had rather lose God, Christ, Heaven, and his own soul, then part with his sin. O therefore for ever take heed of playing, or nibbling at Satans golden baits.

*Vole lumen.  
amicum.  
Ambrose.*

*The Second Device of Satan to draw the  
soul to Sin, is,*

2. Device.

BY painting sin with vertues colours. Satan knows, that if he should present sin in its own nature and dresse, the soul would rather flye from it, then yield to it, and therefore he presents it unto us, not in its own proper colours, but painted and gilded over with the name & shew of vertue, that we may the more easily be overcome by it, and take the more pleasure

sure in committing of it. Pride, he presents to the soul under the name and notion of neatness and cleanliness, and covetousness (which the Apostle condemns for Idolatry) to be but good Husbandry, and Drunkenness to be good fellowship, and riotousness under the name and notion of liberallity, and wantonness is a trick of youth, &c.

*Now the Remedies against this Device of Satan, are these.*

First, Consider that sin is never a whit the less filthy, vile, and abominable, by its being coloured and painted with vertues colour. A poysonous Pill is never a whit the less poysonous, because 'tis gilded over with gold; nor a Wolf is never a whit the less a Wolf, because he hath put on a Sheeps skin; nor the Devil is never a whit the less a Devil, because he appears sometimes like an Angel of light. So neither is sin any whit the less filthy and abominable, by its being painted over with vertues colours.

1. Remedy.

*The second Remedy against this Device of Satan, is,*

**T**hat the more sin is painted forth under the colour of vertue, the more dangerous

2. Remedy.



*Turpiora sunt  
vitia qua vir-  
tutum specie  
celantur. Jer.*

Thus the *Illuminates* (as they called themselves) a pestilent Sect in Arragon, professing and affecting in themselves a kind of Angelical purity, fell suddenly to the justifying of bestiality, as many have done in these days.

### 3. Remedy.

*Tacitus* speaks of *Tiberius*, that when his sins did appear in their own colours, they did so terrific and torment him,

dangerous it is to the souls of men; this we see evident in these days, by those very many souls that are turned out of the way that is holy (and in which their souls have had sweet and glorious communion with God) into ways of highest vanity & folly, by Satans neat colouring over of sin, and painting forth vice under the name and colour of vertue. This is so notoriously known that I need but name it; the most dangerous Vermin is too often to be found under the fairest and sweetest Flowers, and the fairest Glove is often drawn upon the fowlest hand, and the richest Robes are often put upon the filthiest bodies: So are the fairest and sweetest names, upon the greatest and the most horrible vices and errors that be in the world; ah! that we had not too many sad proofs of this amongst us.

*The third Remedy against this Device of Satan, is,*

**T**O look on sin with that eye, which within a few hours we shall see it. Ah souls! when you shall lye upon a dying bed, and stand before a Judgment-seat, sin shall be unmaskt, and its dress and robes shall then be taken off, & then it shall appear more vile, filthy, and terrible than hell it self; then that which formerly

merly appeared most sweet, will appear most bitter, & that which appeared most beautiful, will appear most ugly, and that which appeared most delightful, will then appear most dreadful to the soul. Ah! the shame, the pain, the gall, the bitterness, the horreur, the hell, that the sight of sin, when its dress is taken off, will raise in poor souls. Sin will surely prove evil and bitter to the soul, when its Robes are taken off. A man may have the Stone, who feels no fit of it. Conscience will work at last, though for the present one may feel no fit of accusation. *Laban* shewed himself at parting: Sin will be bitterness in the latter end, when it shall appear to the soul in its own filthy nature. The Deyl deals with men, as the Panther doth with Beasts; he hides his deformed head, till his sweet scent hath drawn them into his danger; till we have sinned, Satan is a Parasite, when we have sinned, he is a Tyrant. Oh souls! the day is at hand, when the Devil will pull off the paint & garnish that he hath put upon sin, & present that Monster sin in such a monstrous shape to your souls, that will cause your thoughts to be troubled, your countenance to be changed, the joynts of your loynes to be loosed, and your knees to be dashed one against another, & your hearts to be so terrified, that you will be ready  
with

that he protested to the Senate, that he suffered death daily.

Satan that now allures thee to sin, will ere long make thee to see that (*peccatum est delictum*) Sin is a murdering of God, and this will make thee murder two at once, thy soul and thy body, unless the Lord in mercy holds thy hand.

with *Achitophel* and *Judas*, to strangle, and hang your bodies on earth, and your souls in hell, if the Lord hath not more mercy on you, then he had on them. Oh! therefore look upon sin now, as you must look upon it to all eternity, and as God, Conscience, and Satan will present it to you another day.

*The Fourth Remedy against this Device of Satan is,*

4 Remedy.

*Una guttula  
plus valet  
quam cælum  
& terra.  
Luther, i. e.  
One little drop  
(speaking of  
the blood of  
Christ) is more  
worth then  
heaven and  
Earth.*

**S**ERIOUSLY to consider, That even those very sins that Satan paints, and puts new names and colours upon, cost the best blood, the noblest blood, the life-blood, the heart-blood of the Lord Jesus. That Christ should come from the eternal bosom of his father, to a Region of sorrow and death; That God should be manifested in the flesh, the Creator made a Creature; that he that was cloathed with glory, should be wrapped with rags of flesh; he that filled heaven and earth with his glory, should be cradled in a Manger; that the power of God should flye from weak man, the God of *Israel* into *Egypt*, that the God of the Law should be subject to the Law; the God of circumcision circumcised; the God that made the heavens working at *Josephs* homely trade; that he that binds the Devils in Chains, should

should be tempted ; that he whose is the world, and the fulness thereof, should hunger & thirst, that the God of strength should be weary, the Judge of all flesh condemned, the God of life put to death: that he that is one with his Father, should cry, out of misery, *My God, my God, why hast thou forsaken me?* That he that had the Keys of hell and death at his girdle, should lie imprison'd in the sepulchre of another, having in his life time, no where to lay his head, nor after death, to lay his body: that that head before which the Angels do cast down their Crowns, should be crowned with Thorns: and these eyes, purer than the Sun, put out by the darkness of death; those ears, which hear nothing but *Hallelujahs* of Saints and Angels, to hear the blasphemies of the multitude; that face, that was fairer than the Sons of men, to be spit on by those beastly wretched *Jews*; that mouth and tongue that spake as never man spake accused for blasphemy; those hands that freely swayed the scepter of heaven, nailed to the Cross; those feet like unto fine brass, nailed to the Cross for mans sins; each sense annoyed, His feeling or touching with a spear and nails; his smell with stinking savour, being crucified about *Golgotha*, the place of skulls; his taste with Vinegar and Gall; his hearing with reproaches

One of the Rabbins, when he read what bitter Torments the *Messias* should suffer, when he came into the World, cried out. *Veniat Messias & ego non videam*, i.e. Let the *Messias* come, but let not me see him. *Dionysius* being in *Egypt*, at the time of Christs suffering, and seeing an Eclipse of the Sun, and knowing it to be contrary to nature, cried out, (*Aut Deus natura patitur, aut mundi machina dissolvitur*) Either the God of Nature suffers, or the frame of the World will be dissolved.

'Tis an excellent saying of Bernard,  
*(Quanto pro nobis vilior tanto nobis charior)* The more vile Christ made himself for us, the more dear he ought to be to us.

*Nolo vivere sine vulnere cum te video vulneratum.*  
 Oh my God ! as long as I see thy wounds, I will never live without wounds, said Bonaventure.

proaches, and fight with his mother and Disciples bemoaning him ; his soul comfortless and forsaken ; and all this for those very sins that Satan paints, and puts fine colours upon ; Oh ! how should the consideration of this stir up the soul against it, and work the soul to flye from it, and to use all holy means, whereby sin may be subdued, and destroyed.

After *Julius Caesar* was murthered, *Antonius* brought forth his Coat all bloody, and cut ; and laid it before the people, saying, *Look, here you have your Emperors Coat thus bloody, and torn ;* whereupon the people were presently in an uproar, & cryed out to slay those murtherers ; and they took their Tables and Stools that were in the place, and set them on fire, and ran to the houses of them that had slain *Caesar*, and burnt them. So when we consider that sin hath slain our Lord Jesus, ah ! how should it provoke our hearts to be revenged on sin, that hath murdered the Lord of glory, and hath done that mischief, that all the Devils in hell could never have done.

It was good counsel one gave, Never let go out of your minds the thoughts of a crucified Christ. Let these be meat & drink unto you, let them be your sweetness and consolation, your honey, and your desire ; your reading, and your meditation ;  
 your

your life, death, and resurrection.

*The Third Device that Satan hath to draw the soul to sin, is,*

**B**Y extenuating and lessening of sin ; Ah! saith Satan, 'tis but a little pride, a little worldliness, a little uncleanness, a little drunkenness, &c. As Lot said of Zoar, *It is but a little one, and my soul shall live* ; alas, saith Satan, 'tis but a very little sin that you stick to at ; you may commit it without any danger to your soul, 'tis but a little one, you may commit it, and yet your soul shall live.

*Now the Remedies against this Device of Satan, are these.*

First, solemnly consider, That those sins which we are apt to account small, have brought upon men the greatest wrath of God ; as the eating of an Apple, gathering a few sticks on the Sabbath day, and touching of the Ark, Oh ! the dreadful wrath that these sins brought down upon the heads and hearts of men. The least sin is contrary to the Law of God, the Nature of God, the Being of God, and the Glory of God ; and therefore 'tis often punished severely by God ; and do not we see daily the vengeance of the

3. Device.

Gen. 19 20.

1. Remedy.  
*Draco* the rigid Law-giver being asked why (when sins were not equal) he appointed death to all? answered, *He knew that sins were not all equal, but he knew the least deserved death.*



So though the  
sins of men be  
not all equal,  
yet the least  
of them de-  
serves eternal  
death.

the Almighty falling upon the bodies,  
names, estates, families, and souls of men,  
for those sins that are but little ones in  
their eyes? Surely if we are not utterly  
left of God, and blinded by Satan, we can-  
not but see it. Oh therefore! when Sa-  
tan says 'tis but a little one, do thou  
say, oh! but those sins that thou callest  
little, are such as will cause God to rain  
Hell out of Heaven upon sinners, as he  
did upon the *Sodomites*.

*The second Remedy against this Deceit of  
Satan, is,*

2 Remedy.

SERIOUSLY to consider, That the giving  
way to a less sin, makes way for the  
committing of a greater. He that to avoid  
a greater sin, will yield to a lesser, ten  
thousand to one, but God in justice will  
leave that soul to fall into a greater: If  
we commit one sin to avoid another, 'tis  
just we should avoid neither, we having  
not Law nor power in our own hands,  
to keep off sin as we please; and we by  
yielding to the lesser, do tempt the tempt-  
er to tempt us to the greater. Sin is of an  
encroaching nature, it creeps on the soul  
by degrees, step by step, till it hath the  
soul to the very height of sin. David gives  
way to his wandering eye, and this led him  
to those foul sins that caused God to break

*Psal. 137. 9.*

*Happy shall he  
be that taketh  
and dasheth  
thy little ones  
against the  
stones.*

break his bones, and to turn his day into night, and to leave his soul in great darkness. *Jacob*, and *Peter*, and other Saints have found this true by woful experience, that the yielding to a lesser sin, hath been the ushering of a greater; the little Thief will open the door, and make way for the greater; and the little wedge knockt in, will make way for the greater. Satan will first draw thee to sit with the drunkard, and then to sip with the drunkard, and then at last to be drunk with the drunkard; he will first draw thee to be unclean in thy thoughts, and then to be unclean in thy looks, and then to be unclean in thy words, and at last to be unclean in thy practises; he will first draw thee to look on the golden wedge, and then to like the golden wedge, and then to handle the golden wedge, and then at last by wicked ways to gain the golden wedge, though thou runnest the hazard of losing God and thy soul for ever: as you may see in *Gehazi*, *Achan*, and *Judas*, and many in these our days. Sin is never at a stand, *Psal.* 1.1. first *ungodly*, then *sinners*, then *scorners*; here they goe on from sin to sin, till they come to the top of sin, viz. to sit in the seat of *scorners*; or as 'tis in the *Septuagint*, (*τῶν λοιμῶν*) to affect the honour of the Chair of Pestilence.

*Hugo's glosse*  
is pious, &c.  
(*Sit nihil in te Babilonicum*)  
Let there be nothing in thee of Babylon; not only the grown men, but the little ones must be dashed against the stones; not only great sins but little sins must be killed, or they will kill the soul for ever.

An Italian having found his enemy at advantage, promised him if he would deny his faith, he would save his life: he to save his life, denied his faith; which having done, he stab'd him, rejoicing that by this he had at one time taken revenge both on body and soul.

A young man being long tempted to kill his father, or lie with his mother, or be drunk, he thought to

*Austin* writing upon *John*, tells a story of a certain man, that was of an opinion that the Devil did make the Fly, and not God; saith one to him, if the Devil made Flies, then the Devil made Worms, and God did not make them, for they are living creatures as well as Flies; true, said he, the Devil did make Worms; but said the other, if the Devil did make Worms, then he made Birds, Beasts, and Man; he granted all: Thus, saith *Austin*, by denying God in the Fly, he came to deny God in man, and to deny the whole Creation.

By all this we see, that the yielding to lesser sins, draws the soul to the committing of greater. Ah! how many in these days have fallen, first to have low thoughts of Scripture and Ordinances, and then to slight Scripture and Ordinances, and then to make a nose of wax of Scripture and Ordinances, and then to cast off Scripture and Ordinances, and then at last, to advance and lift up themselves, and their Christ-dishonouring, and soul-damning opinions, above Scripture and Ordinances. Sin gains upon mans soul by insensible degrees. *Eccles. 10. 15.* The beginning of the words of his mouth is foolishness, and the end of his talking is mischievous madness. Corruption in the heart, when it breaks forth, is like a breach in the Sea, which begins in a narrow passage, till it eat through,

through, and cast down all before it. The debates of the soul are quick, and soon ended, and that may be done in a moment that may undo a man for ever. When a man hath begun to sin, he knows not where, or when, or how he shall make a stop of sin; usually the soul goes on from evil to evil, from folly to folly, till it be ripe for eternal misery; men usually grow from being naught, to be very naught, and from very naught, to be stark naught, and then God sets them at naught for ever.

*The third Remedy.*

**A**gainst this third Device that Satan hath to draw the soul to sin, is solemnly to consider, that 'tis sad to stand with God for a trifle: *Dives* would not give a crum, therefore he should not receive a drop; 'tis the greatest folly in the world to adventure the going to hell for a small matter. *I tasted but a little honey (said Jonathan) and I must dye.* It is a most unkind and unfaithful thing to break with God for a little; little sins carry with them but little temptations to sin, and then a man shews most viciousness, and unkindness, when he sins on a little temptation. 'Tis devillish to sin without a temptation, 'tis little less than devillish to sin on a little occasion; the less the temptation is to sin, the greater is that sin. *Sauls*

yield to the lesser, viz. to be drunk, that he might be rid of the greater; but when he was drunk, he did both kill his Father, and lie with his Mother.

3 Remedy.

Luke 16. 21.

2 Sam. 14. 23.

It was a vexation to King *Lyfimachus*, that his staying to drink one

small draught  
of water lost  
him his king-  
dome : and so  
it will eternal-  
ly vex some  
souls at last, that  
for some one  
little sin (com-  
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sin in not staying for *Samuel*, was not so much in the matter, but it was much in the malice of it; for though *Samuel* had not come at all, yet *Saul* should not have offered Sacrifice; but this cost him dear, his soul and Kingdom.

'Tis the greatest unkindness that can be shewed to a friend, to adventure the complaining, bleeding, and grieving of his soul upon a light and slight occasion: So 'tis the greatest unkindness that can be shewed to God, Christ, and the Spirit, for a soul to put God upon complaining, Christ upon bleeding, and the Spirit upon grieving, by yielding to little sins; therefore, when Satan says 'tis but a little one, do thou answer, that oftentimes there is the greatest unkindness shewed to Gods glorious Majesty, in the acting of the least folly, and therefore thou wilt not displease thy best and greatest friend, by yielding to his least enemy.

*The fourth Remedy.*

4. Remedy.

1 Cor. 5 6.

**A**gainst this Device of Satan, is, seriously to consider, That there is great danger, yea many times most danger in the smallest sins. *A little leaven leaveneth the whole lump;* if the Serpent wind in his head, he will draw in his whole body after. Greater sins do sooner startle the soul, and awaken and rouse up the soul



soul to repentance, then lesser sins do ; little sins often slide into the soul, and breed, and work secretly, and undiscernably in the soul, till they come to be so strong, as to trample upon the soul, and to cut the throat of the soul ; there is oftentimes greatest danger to our bodies in the least Diseases, that hang upon us, because we are apt to make light of them, and to neglect the timely use of means for the removing of them, till they are grown so strong, that they prove mortal to us : So there is most danger often in the least sins, we are apt to take no notice of them, and to neglect those heavenly helps whereby they should be weakned and destroyed, till they are grown to that strength, that we are ready to cry out, The Medicine is too weak for the Disease ; I would pray, and I would hear, but I am afraid that sin is grown up by degrees to such a head, that I shall never be able to prevail over it ; but as I have begun to fall, so I shall utterly fall before it, and at last perish in it, unless the power, and free grace of Christ doth act gloriously, beyond my present apprehension, and expectation. The Viper is killed by the little young ones that are nourished and cherished in her belly : So are many men eternally killed and betrayed by the little sins (as they call them) that are nourished in their own bosomes.

*Caesar* was stab'd with Bodkins.

Pope *Adrian* was choaked with a Gnat.

A *Scorpion* is little, yet able to sting a *Lion* to death.

A *Mouse* is but little, yet killeth an *Elephant*, if he gets up into his Trunk.

The *Leopard* being great, is poyson'd with a head of *Garlick*

The smallest errors prove many times most dangerous.

It is as much Treason to coin pence, as bigger pieces.



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1

One little miscarriage doth in the eyes of the world, overshadow all Christians Graces, as one cloud doth sometimes overshadow the whole body of the Sun.

5. Remedy.  
*Melius mori  
 fame quam  
 Idolatrytis  
 vefci. Aug.*  
*It is better to  
 die with hun-  
 ger, than to  
 eat that  
 which is offer-  
 ed to Idols.*

Many Heathens  
 would rather  
 die, than cozen  
 or cheat one

*I know not, saith one, whether the maintenance of the least sin, be not worse then the commission of the greatest; for this may be of frailty, that argues obstinacy. A little hole in the Ship sinks it; a small breach in a Sea-bark carries away all before it; a little nail at the heart kills a man, and a little sin, without a great deal of mercy, will damn a man.*

*The fifth Remedy.*

**A**gainst this Device of Satan, is famously to consider, That other Saints have chosen to suffer the worst of torments, rather then they would commit the least sin, *i. e.* such as the world accounts: so as you may see in *Daniel*, and his Companions, that would rather chuse to burn, and be cast to the Lions, then they would bow to the Image that *Nabuchadnezzar* had set up: When this *Pecchaddillo* (in the worlds account) and a hot fiery Furnace stood in competition, that they must either fall into sin, or be cast into the fiery Furnace, such was their tenderneſs of the honour and glory of God, and their hatred and indignation against Sin, that they would rather burn then sin; they knew that it was far better to burn for their not sinning, then that God and conscience should raise a hell, a fire in their bosomes for sin.

I have

I have read of that noble servant of God *Marcus Arethusius*, Minister of a Church in the time of *Constantine*, who in *Constantines* time, had been the cause of overthrowing an Idols Temple; afterwards, when *Julian* came to be Emperor, he would force the people of that place to build it up again; they were ready to do it, but he refused, whereupon, those that were his own people to whom he preached, took him, and stript him of all his cloaths, and abused his naked body, and gave it up to the Children, to lance it with their Pen-knives, and then caused him to be put in a Basket, & anointed his naked body with Hony, and set him in the Sun, to be stung with Wasps; and all this cruelty they shew'd, because he would not do any thing towards the building up of this Idol Temple; nay, they came to this, that if he would do but the least towards it, if he would give but a half-penny to it they would save him: But he refused all, though the giving of a half-penny might have saved his life; and in doing this, he did but live up to that principle that most Christians talk of, and all professe, but few come up to it, viz. That we must chuse rather to suffer the worst of torments that men and Devils can invent, and inflict, than to commit the least sin, whereby God should be dishonoured, our Consciences wound-

another, so faithful were they one to another. Will not these rise in judgement against many Professors in these days, who make nothing of over-reaching one another?

wounded, Religion reproached, and our own  
souls endangered.

*The sixth Remedy.*

6. Remedy.

**A**gainst this Device of Satan, is, seriously to consider, That the soul is never able to stand under the guilt and weight of the least sin, when God shall set it home upon the soul; the least sin will press and sink the stoutest sinner as low as Hell, when God shall open the eyes of a Sinner, and make him see the horrid filthiness, and abominable vileness that is in sin. What so little, base, and vile creatures as lice or gnats, and yet by these little poor creatures, God so plagu'd stout-hearted Pharaoh, and all Egypt, that fainting under it, they were forced to cry out, *This is the finger of God.* When little creatures, yea the least creatures, shall be arm'd with a power from God, they shall press and sink down the greatest, proudest, and stoutest Tyrants that breath: So when God shall cast a sword into the hand of a little sin, and arm it against the soul, the soul will faint and fall under it. Some, who have but projected adultery, without any actual acting it; and others, having found a trifle, and made no conscience to restore it, knowing by the light of natural conscience, that they did not do as they would be done

Exod. 8. 16.  
to 19.

The Tyrant  
*Maximinus*,  
who had set  
forth his Pro-  
clamation en-  
graven in brass  
for the utter  
abolishing of  
Christ, and his  
Religion, was  
eaten of Lice.



done by; and others that have had some unworthy thought of God, have been so frightened, amazed, and terrified for those sins which are small (in mens account) that they have wisht they had never been that they could take no delight in any earthly comfort, that they have been put to their wits end, ready to make away themselves, wishing themselves annihilated.

Mr. Perkins mentions a good man, but very poor, who being ready to starve, stole a Lamb, and being about to eat it with his poor Children, and (as his manner was afore meat) to crave a blessing, durst not do it, but fell into a great perplexity of conscience, acknowledged his fault to the owner, promising payment if ever he should be able.

*The seventh Remedy.*

**A**gainst this Device, is solemnly to consider, That there is more evil in the least sin, then in the greatest affliction; and this appears as clear as the Sun, by the severe dealing of God the Father with his beloved Son, who let all the Vials of his fiercest wrath upon him, and that for the least sin, as well as for the greatest.

*The wages of sin is death; of sin indefinitely, whether great or small. Oh! how should*

*Una guttula  
mala conscientie  
totum mare  
mundanigaudii  
absorbet, l. c.*

One drop of an evil conscience swallows up the whole sea of worldly joy.

*How great a pain not to be born, comes from the prick of this small thorn? said one.*

*7. Remedy.*

Death is the hire of the least sin; the best wages



that the least sin gives his Souldiers, is death of all sorts.

In a strict sense, there is no sin little, because no little God to sin against.

should this make us tremble, as much at the least spark of lust, as at hell it self? Considering that God the Father would not spare his bosome Son, no, not for the least sin, but would make him drink the dregs of his wrath.

And so much for the Remedies that may fence and preserve our souls from being drawn to sin, by this third Device of Satan.

*The Fourth Device that Satan hath to draw the soul to sin, is,*

4. Device.

BY presenting to the soul the best mens sins, and by hiding from the soul their vertues; by shewing the soul their sins, and by hiding from the soul their sorrows, and repentance; as by setting before the soul the Adultery of *David*, the Pride of *Hezekiah*, the Impatience of *Job*, the Drunkenness of *Noah*, the Blasphemy of *Peter*, &c. and by hiding from the soul the tears, the sighs, the groans, the meltings, the humblings, and repentings of these precious souls.

*Now the Remedies against this Device of the Devil, are these.*

*The first Remedy.*

1. Remedy.

**A**gainst this Device of Satan, is, seriously to consider, That the Spirit of

of the Lord hath been as careful to note the Saints rising by repentance out of sin, as he hath to note their falling into sin. David falls fearfully, but by repentance he rises sweetly, Blot out my transgressions, wash me thoroughly from my iniquity, and cleanse me from my sin; for I acknowledge my transgressions, and my sin is ever before me. Purge me with Hyssop, and I shall be clean, wash me, and I shall be whiter then snow; deliver me from blood-guiltiness, O God, thou God of my salvation. 'Tis true, Hezekiah's heart was lifted up under the abundance of mercy that God had cast in upon him, and 'tis as true that Hezekiah humbled himself for the pride of his heart, so that the wrath of the Lord came not upon him, nor upon Jerusalem, in the days of Hezekiah. 'Tis true, Job curses the day of his birth, and 'tis as true, that he rises by repentance. Behold I am vile (saith he) what shall I answer thee? I will lay my hand upon my mouth: once have I spoken, but I will not answer, yea twice, but I will proceed no further. I have heard of thee by the hearing of the ear, but now mine eye seeth thee: Wherefore I abhor my self, and repent in dust and ashes. Peter falls dreadfully, but rises by repentance sweetly; a look of love from Christ melts him into tears; he knew that repentance was the key to the Kingdom of grace. As once his

Job 40. 4, 5.  
Ch. 42. 5, 6.

Tertullian saith, that he was (nulli rei natus nisi poenitentiae) born for no other purpose but to repent.

*Luther* confesses, that before his conversion he met not with a more displeasing word in all his study of Divinity, then Repent, but afterward he took delight in the work, (*Penitens de peccato dolet & de dolore gaudet.*) To sorrow for his sin, and then to rejoyce in his sorrow.

*Theodorit. hist.*  
l. 4. c. 17.

his faith was so great that he leapt, as it were, into a sea of waters to come to Christ : So now his repentance was so great, that he leapt, as it were, into a sea of tears, for that he had gone from Christ. Some say that after his sad fall, he was ever and anon weeping, and that his face was even furrowed with continual tears. He had no sooner took in poyson, but he vomited it up again, ere it got to the vitals; he had no sooner handled this Serpent, but he turned it into a rod to scourge his soul with remorse for sinning, against such clear light, and strong love, and sweet discoveries of the heart of Christ to him.

*Clement* notes, That *Peter* so repented, that all his life after, every night when he heard the Cock crow, he would fall upon his knees, and weeping bitterly, would beg pardon of his sin. Ah souls! you can easily sin as the Saints, but can you repent with the Saint? Many can sin with *David* and *Peter*, that cannot repent with *David* and *Peter*, and so must perish for ever.

*Theodisius* the Emperour, pressing that he might receive the Lords Supper, excuses his own foul fact by *David*s doing the like, to which *Ambrose* replies, *Thou hast followed David transgressing, follow David repenting, and then think thou of the Table of the Lord.*

*The*

The Second Remedy.

Against this Device of Satan, is, solemnly to consider, That these Saints did not make a Trade of sin; they fell once or twice (and rose by Repentance) that they might keep the closer to Christ for ever; they fell accidentally, occasionally, and with much reluctancy, and thou sinnest presumptuously, obstinately, readily, delightfully, and customarily; thou hast by thy making a Trade of Sin, contracted upon thy soul a kind of cursed necessity of sinning, that thou canst as well cease to be, or cease to live, as thou canst cease to sin; Sin is by custome become as another nature to thee, which thou canst not, which thou wilt not lay aside, though thou knowest, that if thou dost not lay sin aside, God will lay thy soul aside for ever; though thou knowest, that if sin and thy soul do not part, Christ and thy soul can never meet; if thou wilt make a trade of sin, and cry out, did not David sin thus, and Noah sin thus, and Peter sin thus? &c. No, their hearts turned aside to folly one day, but thy heart turns aside to folly every day; and when they were fallen, they rise by repentance, and by the actings of faith upon a crucified Christ; but thou fallest, and hast no strength nor will to rise, but wallowest

2. Remedy.

The Saints cannot sin (*Voluntate plena sed semi plena*) with a whole will but as it were with a half will, an unwilling willingness, not with a full consent, but with a dissenting consent.

2 Pet. 2. 14.  
Prov. 4. 16.

Though sin do (*habitare*) dwell in the

Regenerate, at  
Austin notes,  
yet it doth not  
(*regnare*) reign  
over the rege-  
nerate, they  
rise by repent-  
ance.

wallowest in sin, and wilt eternally dye in thy sins, unlesse the Lord be the more merciful to thy soul. Dost thou think, oh soul! this is good reasoning. Such a one tasted poyson but once, and yet narrowly escaped, but I do daily drink poyson, yet I shall escape. Yet such is the mad reasoning of vain souls. David and Peter, &c. sinned once foully and fearfully, they tasted poyson but once, and were sick to death; but I taste it daily, and yet shall not taste of eternal death. Remember, oh souls! that the day is at hand, when self-flatterers will be found self-deceivers, yea, self-murderers.

*The third Remedy.*

3. Remedy.

**A**gainst this Device of Satan, is seriously to consider, That though God doth not (nor never will) disinherit his people for their sins, yet he hath severely punished his people for their sins. David sins, and God breaks his bones for his sin. Make me to bear joy and gladnesse, that the bones which thou hast broken may rejoyce. And because thou hast done this, the Sword shall not depart from thy house, to the day of thy death. Though God will not utterly take from them his loving kindness, nor suffer his faithfulness to fail, nor break his Covenant, nor alter the thing that is gone out of his mouth, yet will he visit their transgression.

Psal. 51. 8.

Josephus reports, that not long after the Jews had crucified Christ on the Cross: so many of them

gression with a rod, and their iniquity with stripes, Psal. 89. 30, 35. The Scripture abounds with instances of this kind; this is so known a truth, among all that know any thing of truth, that to cite more Scriptures to prove it, would be to light a Candle to see the Sun at noon.

The Jews have a Proverb, *That there is no punishment comes upon Israel, in which there is not one ounce of the Golden Calfe.* Meaning, that that was so great a sin, as that in every plague God remembered it, that had an influence into every trouble that beset them. Every mans heart may say to him in his sufferings, as the heart of Apollodorus in the kettle, *I have been the cause of this.* God is most angry when he shews no anger. God keep me from this mercy, this kind of mercy is worse then all other kind of misery.

One writing to a sick friend hath this expression, *I account it a part of unhappiness not to know adversity, I judge you to be miserable, because you have not been miserable.* This mercy that our affliction is not execution, but a correction: He that hath deserved hanging, may be glad if he scape with a whipping. Gods corrections are our instructions, his lashes our lessons, his scourges our School-masters, his chastisements our advertisements; and to note this, both the Hebrews and the Greeks,

ex-

were condemned to be crucified, that there were not places enough for Crosses, nor Crosses enough for the bodies that were to be hung thereon

*Qui non est, crucianus non est Christianus,* saith Luther, *There is not a Christian that carries not his Cross.*

Psal. 94. 12.  
Pro. 3. 11, 13.  
Ob. 6. 23, 26.  
Ila. 9.



701

Job 30. 8, 9,  
10.Theologium  
Christianorum.Afflictiones  
Benedictiones.  
Bern.Afflictions are  
blessings.

express chastening and teaching by one and the same word (*Musar*, *Paideia*) because the latter is the true end of the former, according to that in the Proverb, *Smart makes wit, and vexation gives understanding*; whence Luther fitly calls affliction, *The Christian Mans Divinity*. So saith Job (*Chap. 33. 16, 19.*) *God speaketh once, yea, twice, yet man perceiveth it not, in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man: He keepeth back his soul from the pit, and his life from perishing by the sword. When Satan shall tell thee of other mens sins to draw thee to sin, do thou then think of the same mens sufferings to keep thee from sin! lay thy hand upon thy heart, and say, oh my soul, if thou sinnest with David, thou must suffer with David, &c.*

*The fourth Remedy.*

4. Remedy.

**A**gainst this Device of Satan, is, solemnly to consider, That there are but two main ends of Gods recording of the falls of his Saints.

And the one is, to keep those from fainting, sinking, and despair under the burden of their sins, who fall through weakness and infirmity.

And

And the other is, that their falls may be as Land-marks, to warn others that stand to take heed lest they fall. It never entered into the heart of God to record his Childrens sins, that others might be encouraged to sin, but that others might be warned to look to their standings, and to hang the faster upon the skirts of Christ, and avoid all occasions and temptations, that may occasion the soul to fall, as others have fallen, when they have been left by Christ; the Lord hath made their sins as Land-marks, to warn his people to take heed how they come near those lands and rocks, those snares and baits, that have been fatal to the choicest treasures, to wit, the joy, peace, comfort, and glorious enjoyments of the bravest spirits, and noblest souls that ever sailed through the ocean of this sinful troublesome world; as you may see in *David, Job, Peter, &c.* There is nothing in the world that can so notoriously crosse the grand end of Gods recording of the sins of his Saint; then for any from thence to take encouragement to sin; and where ever you find such a soul, you may write him Christless, Graceless, a soul cast off by God; a soul that Satan hath by the hand, and the Eternal God knows whither he will lead him.

I have known a good man said *Bernard*, who when he heard of any that had committed some notorious sin, he was wont to say with himself (*ille hodie & ego cras*) he fell to day, so may I to morrow.

*The fifth Device that Satan hath to draw the Soul to Sin, is,*

5. Device.

**T**O present God to the soul, as one made up all of mercy: Oh! saith Satan, you need not make such a matter of sin, you need not be so fearful of sin, not so unwilling to sin, for God is a God of mercy, a God full of mercy, a God that delights in mercy, a God that is ready to shew mercy, a God that is never weary of shewing mercy, a God more prone to pardon his people, then to punish his people; and therefore he will not take advantage against the soul; and why then, saith Satan, should you make such a matter of Sin?

*Now the Remedies against this Device of Satan, are these.*

*The first Remedy.*

1. Remedy.  
*Humanum est peccare, Diaboli cum perseverare, et Angelicum resurgere. Aug. i. c.*  
*It is a humane thing to fall into sin, a devilish to persevere therein, and*

**I**S, seriously to consider, That 'tis the sorest judgement in the world, to be left to sin upon any pretence whatsoever. Oh! unhappy man; when God leaveth thee to thyself, and doth not resist thee in thy Sins; woe, woe to him at whose Sins God doth wink: When God lets the way to Hell be a smooth and pleasant way, that is hell on this side hell, and a dreadful Sign of Gods indignation against

gainst a man; a token of his refection, and that God doth not intend good unto him, That is a sad word, Ephraim is joynd to Idols, let him alone, he will be uncorrected and incorrigible, he hath made a match with mischief, he shall have his belly full of it; he falls with open eyes, let him fall at his own peril. And that's a terrible saying, So I gave them up unto their own hearts lusts, and they walked in their own counsels. A Soul given up to sin, is a soul ripe for Hell, a soul posting to destruction. Ah Lord! this mercy I humbly beg, that whatever thou givest me up to, thou wilt not give me up to the ways of my own heart; if thou wilt give me up to be afflicted, or tempted, or reproached, &c. I will patiently sit down, and say, 'Tis the Lord, let him do with me what seems good in his own eyes. Do any thing with me, lay what burden thou wilt upon me, so thou dost not give me up to the ways of my own heart.

*The second Remedy*

**A**gainst this Device of Satan, is, solemnly to consider, That God is as just as he is merciful: As the Scripture speak him out to be a very merciful God, so they speak him out to be a very just God; witness his casting the Angels out of Heaven, and his binding them in chains of darkness, till the judgement of the

an angelical, or supernatural to persevere therein, and an angelical or supernatural to rise from it.

Psal. 81. 12.

Hosca 4. 14.

4 me, me salva Domine, Deliver me, O Lord, from that evil man my self. Aug.

*2. Remedy.*

1 Pet. 2. 4, 5, 6. God hang'd them up in Gibbets, as it were, that others might fear and do no more so wickedly.

Mat. 27. 46.

great day; and witness his turning *Adam* out of *Paradise*, his drowning of the old world, and his raining *Hell* out of *Heaven* upon *Sodom*; and witness all the crosses, losses, sicknesses, and diseases that be in the world; and witness *Tophet* that is prepared of old; witness his *treasuring up* of wrath against the day of wrath, unto the revelation of the just judgements of God; but above all, witness the pouring forth of all his wrath upon his bosome Son, when he did bear the sins of his people, and cried out, *My God, my God, why hast thou forsaken me?*

## The third Remedy.

3. Remedy.

**A**gainst this Device of Satan, is, seriously to consider, That sins against mercy, will bring the greatest and sorest judgements upon mens heads and hearts. Mercy is *Alpha*, Justice is *Omega*. *David* speaking of these Attributes, placeth Mercy in the fore-ward, and Justice in the re-ward, saying, *My Song shall be of Mercy and Judgement*. When Mercy is despised, then Justice takes the Throne. God is like a Prince, that sends not his army against Rebels, before he hath sent his Pardon, and proclaimed it by a Herauld of Arms: he first hangs out the white flag of mercy; if this wins men in, they are happy for ever; but if they stand out, then God will

put

Psal. 131. 1.  
Quanto gradus  
altior. tanto  
casus gravior.  
The higher we  
are in dignity,  
he more grie-  
vous is our fall  
and misery.



put forth his red flag of Justice and Judgment; if the one is despised, the other shall be felt with a witness.

See this in the Israelites; he loved them and chose them, when they were in their blood, and most unlovely; he multiplied them, not by means but by miracle; from seventy souls, they grew in few years, to six hundred thousand; the more they were oppressed, the more they prospered: Like Camomile, the more you tread it, the more you spread it; or to a Palm-Tree, the more it is pressed, the further it spreadeth: or to fire, the more it is raked the more it burneth; their mercies came in upon them, like Job's Messengers, one upon the neck of another. He put off their sackcloth, and girded them with gladness, and compassed them about with Songs of deliverance; he carried them in the wings of Eagles, he kept them as the Apple of his eye, &c. But they abusing his mercy, became the greatest objects of his wrath: as I know not the man that can reckon up their mercies; so I know not the man that can sum up the miseries that are come upon them for their sins; for as our Saviour prophesied concerning Jerusalem, That a stone should not be left upon a stone: so it was fulfilled forty years after his Ascension, by Vespasian the Emperour, and his Son Titus, who having be-

*Deus tardus est ad iram, sed tarditatem gravitate peccata compensat.*  
God is slow to anger, but he recompenseth his slowness with grievousness of punishment. If we abuse mercy to serve our lusts, then in Salvians phrase, God will rain Hell out of Heaven, rather than not visit for such sins.

*Vespasian brake into their City at Cedron, where they took Christ, on the same scaffold that Christ was taken; he whipped them where they whipped Christ, he sold*



twenty Jews  
for a penny,  
as they sold  
Christ for  
thirty pence.  
S. Andr. conf.

Men are there-  
fore worse, be-  
cause they  
ought to be  
better; and  
shall be deeper  
in Hell, because  
Heaven was of-  
fered unto  
them; but they  
would not.

*Ingentia bene-  
ficia flagitia,  
supplicia.*

Good turns ag-  
gravate un-  
kindnesses, and  
mens offences  
are increased  
by their obli-  
gations.

sieged Jerusalem, the Jews were oppressed  
with a grievous Famine, in which their  
food was old shoes, old leather, old hay,  
and the dung of Beasts; there die partly  
of the Sword, and partly of the Famine,  
eleven hundred thousand of the poorer  
sort; two thousand in one night were im-  
bowelled, six thousand were burned in a  
Porch of the Temple, the whole City  
was sacked and burnt, and laid level to  
the ground, and ninety seven thousand  
taken Captives, and applyed to base and  
miserable service, as Eusebius and Josephus  
saith. And to this day, in all the parts of  
the world, are they not the off-scouring  
of the world? None lesse belov'd, and  
none more abhor'd then they.

And so Capernaum, that was lifted up  
to Heaven, was threatned to be thrown  
down to Hell. No souls fall so low in-  
to Hell (if they fall) as those souls that  
by a hand of mercy are lifted up nearest  
to Heaven. You slight souls that are so  
apt to abuse mercy, consider this, That in  
the Gospel days, the Plagues that God  
inflicts upon the dispisers and abusers of  
mercy, are usually spiritual Plagues; as  
blindnesse of mind, hardnesse of heart, be-  
num'dnesse of conscience, which are ten  
thousand times worse then the worst of  
outward Plagues that can befall you; and  
therefore though you may escape tempo-  
ral

ral Judgements, yet you shall not escape spiritual Judgment. *How shall we escape if we neglect so great salvation?* saith the Apostle. Oh! therefore, whenever Satan shall present God to the soul, as one made up all of mercy, that he may draw thee to do wickedly, say unto him, that sins against mercy will bring upon the soul the greatest misery; and therefore what ever becomes of thee, thou wilt not sin against mercy, &c.

ἀμελίσαντες.  
Shift off, disregard.

*The fourth Remedy*

**A**gainst this Device of Satan, is seriously to consider, That though Gods general mercy be over all his works, yet his special mercy is confined to those that are Divinely qualified; so in *Exod.* 34. 6, 7. *And the Lord passed by before me, and proclaimed, the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty, Exod. 20. 6. And shewing mercy unto thousands of them that love me, and keep my Commandements, Psal. 25. 10. All the paths of the Lord are mercy and truth, unto such as keep his Covenant, and his Testimonies, Psal. 32. 10. Many sorrows shall be to the wicked, but he that trusteth in the Lord, mercy shall compass him*

*4. Remedy.*

*Augustus* in his solemn feasts gave trifles to some, but gold to others, that his heart was most set upon: So God by a hand of general mercy, gives these (poor trifles) outward blessings to those that he least loves; but his gold, his special mercy is only towards those that his heart is most set upon.

about, P<sup>sa</sup>. 33. 18. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy, P<sup>sa</sup>. 103. 11. For as the Heaven is high above the Earth, so great is his mercy towards them that fear him, Ver<sup>s</sup>. 17. But the mercy of the Lord is from everlasting to everlasting, upon them that fear him. When Satan attempts to draw thee to sin by presenting God as a God all made up of mercy; oh! then reply, that though Gods general mercy extend to all the works of his hand, yet his special mercy is confined to them that are divinely qualified, to them that love him and keep his Commandments, to them that trust in him, that by hope hang upon him, and that fear him; and that thou must be such a one here, or else thou canst never be happy hereafter; thou must partake of his special mercy, or else eternally perish in everlasting misery, notwithstanding Gods general mercy.

*The fifth Remedy.*

5. Remedy.

**A**gainst this Device of Satan, is, solemnly to consider, That those that were once glorious on earth, and are now triumphing in Heaven, did look upon the mercy of God as the most powerful Argument to preserve them from sin, and to fence their souls against sin, and not as an encouragement to sin, P<sup>sa</sup>. 36. 3, 4, 5, 6.

For

For thy loving kindness is before mine eyes, and I have walked in thy truth; I have not sat with vain persons, neither will I go in with dissemblers. I have hated the Congregation of evil doers, and will not sit with the wicked. So Joseph strengthens himself against sin, from the remembrance of mercy. How then can I (saith he) do this great wickedness and sin against God? We had fixt his eye upon mercy, and therefore sin could not enter, though the irons entered into his soul; his soul being taken with Mercy, was not moved with his Misfortunes impudence. Satan knockt oft at the door, but the light of mercy would not suffer him to answer, or open. Joseph like a Pearl in a Puddle, keeps his vertue still. So Paul, Shall we continue in sin that grace may abound; God forbid; how shall we that are dead to sin, live any longer therein? There is nothing in the world that renders a man more unlike to a Saint and more like to Satan, then to argue from mercy to sinful liberty; from Divine goodness to licentiousness; this is the Devils Logick, and in whosoever you find it, you may write, *This soul is lost*. A man may as truly say, the Sea burns, or Fire cools, as that free grace and mercy should make a soul truly gracious to do wickedly. So the same Apostle, I beseech you therefore brethren, by the mercies of God, that

Gen. 39. 8.

Rom. 6. 1, 2.  
The stone called *Pontaurus*, is of that vertue, that it preserves him that carries it from taking any hurt by poyson. The mercy of God in Christ to our souls, is the most precious stone or Pearl in the world, to prevent us from being poysoned with sin.

1 Joh. 2. 1, 2.

that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. So John, These things I write unto you, that ye sin not. What was it that he wrote? He wrote, That we might have fellowship with the Father and his Son, and that the blood of Christ cleanse us from all sin, and that if we confess our sin, he is just and faithful to forgive us our sins, and that if we do sin, we have an Advocate with the Father, Jesus Christ the righteous. These choice favours and mercies the Apostle holds forth as the choicest means to preserve the soul from Sin, and to keep at the greatest distance from Sin; and if this won't do it, you may write the man void of Christ and grace, and undone for ever.

The Sixth Device that Satan hath to draw the soul to sin, is,

6. Device.

**B**y perswading the soul, that the work of Repentance is an easie work, and that therefore the soul need not make such a matter of sin. Why? suppose you do sin, saith Satan, 'tis no such difficult thing to return, and confesse, and he sorrowful, and beg pardon, and cry, Lord have mercy upon me; and if you do but this, God will cut the scurfe, and pardon your sins, and save your souls, &c.



By this Device Satan draws many a soul to sin, and makes many millions of souls servants, or rather slaves to sin, &c.

Now the Remedies against this Device of Satan are these that follow.

*The first Remedy*

1. Seriously to consider, That Repentance is a mighty work, a difficult work, a work that is above our power. There is no power below that power that raised Christ from the dead, and that made the world, that can break the heart of a sinner, or turn the heart of a sinner; Thou art as well able to melt Adamant, as to melt thine own heart; to turn a flint into flesh, as to turn thine own heart to the Lord; to raise the dead and to make a world, as to repent. Repentance is a flower that grows not in Natures garden. Can the Ethiopian change his skin, the Leopard his spots? then may ye also do good; that are accustomed to do evil, Jer. 13. 23. Repentance is a gift that comes down from above. Men are not born with Repentance in their hearts, as they are born with tongues in their mouths, Acts 5. 31. Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. So in

1. Remedy.

Fallen man hath lost (*imperium suum*, and *imperium sui*) the command of himself, and the command of the creatures. And certainly he that cannot command himself, cannot repent of himself.

*Da penitentiam & postea indulgentiam*, said dying Fulgentius.



It was a vain brag of King Cyrus, that caused it to be written upon his Tomb-stone,

*וְאֵת כָּל הַיּוֹם*  
*אֲנִי עָשִׂיתִי.*

I could do all things. So could Paul too, but it was through Christ which strengthened him.

## 2. Remedy.

The Hebrew word for Repentance is

*שׁוּבוּת*  
from

*שׁוּב*

which signifies to return, implying a going back from what a man had done. It notes a turning or converting

in 2 Tim. 2. 25. In meekness instruct them that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth. 'Tis not in the power of any mortal to repent at pleasure. Some ignorant deluded souls vainly conceit that these five words, Lord have mercy upon me, are efficacious to send them to Heaven: but as many are undone by buying a counterfeit Jewel; so many are in Hell by mistake of their Repentance. Many rest in their Repentance, though it be but the shadow of Repentance, which caused one to say, Repentance damns more then sin.

## The second Remedy.

AGAINST this Device of Satan, is, solemnly to consider of the nature of true Repentance. Repentance is something other thing then what vain men conceive.

Repentance is sometimes taken in a more strict and narrow sense, for godly sorrow; sometimes Repentance is taken in a large sense, for amendment of Life. Repentance hath in it three things, viz.

The { *Act.*  
Subject.  
Terms.

1. The formal *Act* of Repentance is changing and converting; 'tis often set forth

in Scripture by turning. Turn thou  
me, and I shall be turned, saith Ephraim;  
after that I was turned, I repented, saith  
he, 'tis a turning from darkness to  
light.

2. The Subject changed and converted,  
the whole man: 'tis both the sinners  
heart and life: first his heart, then his life,  
first his person, then his practice and con-  
versation. Wash ye, make you clean, there's  
the change of their persons; Put away the  
filth of your doings from before mine eyes;  
cease to do evil, learn to do well; there's the  
change of their practices: so Cast away,  
(saith Ezekiel) all your transgressions wher-  
by you have transgressed, there's the change  
of the life; and make you a new heart and a  
new spirit, there's the change of the heart.

3. The Terms of this change and con-  
version, from which, and to which, both  
heart and life must be changed from all  
sin to God. The heart must be changed  
from the state and power of sin, the life  
from the acts of sin, but both unto God;  
the heart to be under his power in a state  
of grace, the life to be under his rule in  
all new obedience, as the Apostle speaks,  
To open their eyes, and to turn them from  
darkness to light, and from the power of Sa-  
tan unto God. So the Prophet Isaiah  
saith, Let the wicked forsake their ways, and  
the unrighteous man his thoughts, & let him  
return

from one thing  
to another,  
from sin to  
God.

The Greeks  
have two words  
by which they  
express the na-  
ture of repen-  
tance, one is

*μετάνοια*  
which signifies  
to be careful,  
anxious, solici-  
tous after a  
thing is done;  
the other word

*μετάνοια* is  
*resipiscencia*,  
after-wit, or  
after-wisdom,  
the minds re-  
covering of  
wisdom, or  
growing wi-  
ser after our  
folly. *Ab avosa*  
*dementia*, &  
*meta post*, it  
being the cor-  
rection of mens  
folly, and re-  
turning *ad sa-  
nam mentem*.

True repentance is a thorough change both of the mind & manners, *Optima & optissima penitentia est nova vita*, saith Luther, which saying is an excellent saying. Repentance for sin is nothingworth, without repentance from sin. If thou repentest with a contradiction (saith *Tertullian*) God will pardon thee with a contradiction; if thou repentest and yet continuest in thy sin, God will pardon thee, and yet send thee to hell; there's a pardon with a contradiction. Negative good-nels serves no mans turn to save him from the Axe.

return unto the Lord. Thus much of the nature of Evangelical Repentance. Now souls, tell me whether it be such an easy thing to repent, as Satan doth suggest. Besides what hath been spoken, I desire that you will take notice, that Repentance doth include a turning from the most darling sin. *Ephraim* shall say, *What have I to do any more with Idols?* Yes, it's a turning from all sin to God, *Ezekiel* 18. 30. *Therefore I will judge you, O house of Israel, every of you according to his ways, saith the Lord God: Repent, and turn your selves from your transgressions, for iniquity shall not be your ruin.* *Herod* turned from many, but turned not from his *Herodism*, which was his ruin. *Judas* turned from all visible wickedness, yet he would not cast out that golden devil *Covetousness*, and therefore was cast into the hottest place in hell. He that turns not from every sin turns not aright from any one sin. Every sin strikes at the honour of God, the Being of God, the Glory of God, the Heart of Christ, the Joy of the Spirit, and the Peace of a mans Conscience; and therefore a soul truly penitent strikes at all, hates all, conflicts with all, and will labour to draw strength from a crucified Christ to crucifie all. A true Penitent knows neither Father nor Mother, neither right eye, nor right hand,

but will pluck out the one, and cut off the other. *Saul* spared but one *Agag*, and that cost him his soul and his kingdom. Besides, Repentance is not only a turning from all sin, but also a turning to all good; to a love of all good, to a prizing of all good, and to a following after all good, *Ezek.* 18. 31. But if the wicked will turn from all the sins that he hath committed, and keep all my Statutes, and do that which is lawful & right, he shall surely live, he shall not dye; that is, only negative righteousness and holiness, is no righteousness nor holiness. *David* fulfilled all the wills of God, and had respect unto all his Commandements, and so had *Zacharias* and *Elizabeth*. 'Tis not enough that the Tree bears not ill fruit; but, it must bring forth good fruit, else it must be cut down and cast into the fire. So 'tis not enough that you are not thus and thus wicked, but you must be thus and thus gracious and good, else divine Justice will put the Axe of divine vengeance to the root of your souls, and cut you off for ever. Every tree that bringeth not forth good fruit, is hewed down and cast into the fire. Besides, Repentance doth include a sensibleness of sins sinfulness, how opposite and contrary 'tis to the blessed God: God is light, Sin is darkness; God is life, Sin is death; God is Heaven, Sin is Hell; God is beauty, Sin is deformity.

Also

It is said of *Irbacus*, that the harred of the *Priscilian* Heretic, was all the verrue that he had. The evil servant did not riot out his Talent. Those reprobrates, *Mat.* 23. robbed not the Saints, but relieved them not; for this they must eternally perish.

Also true Repentance includes a sensible blenſſe of ſins miſchievouſneſſe, how it caſt Angels out of Heaven, and Adam out of Paradife, how it laid the firſt corner ſtone in Hell, and brought in all the curſes, croſſes, and miſeries, that be in the world, and how it makes men liable to all temporal, ſpiritual, and eternal wrath; how it hath made men Godleſſ, Chriſtleſſ, Hopeleſſ, and Heavenleſſ.

Further, True Repentance doth include ſorrow for ſin, contrition of heart, it breaks the heart with ſighs and ſobs and groans for that a loving God and Father is by ſin offended, a bleſſed Saviour a ſweet crucified, and the ſweet Comforter, the Spirit, grieved and vexed.

Again, Repentance doth include, not only a loathing of ſin, but alſo a loathing of our ſelves for Sin; as a man doth not only loath poyſon, but he loaths the very diſh or veſſel that hath the ſmell of the poyſon. So a true Penitent doth not only loath his Sin, but he loaths himſelf the veſſel that ſmells of it. So Ezek, 29. 43. *And there ſhall ye remember your ways and all your doings, wherein ye have been deſiled: and ye ſhall loath your ſelves in your own ſight for all your evils that ye have committed.* True Repentance will work your hearts, not only to loath your Sins, but alſo to loath your ſelves.

True repentance is a ſorrowing for ſin, as it is of *ſenſuum Dei, averſum a Deo*; this both comes from God, and drives a man to God, as it did the church in the *Canticles*, and the Prodigal. *Ezek. 10. 2.*  
13.

Again,



Again, True Repentance doth not on-  
ly work a man to loath himself for his  
Sins, but it makes him asham'd of his  
Sin also. *What fruit have ye of those things  
whereof ye are (now) ashamed? saith the  
Apostle: So Ezekiel, And thou shalt be con-  
founded, and never open thy mouth any more,  
because of thy shame, when I am pacified to-  
ward thee, for all that thou hast done, saith  
the Lord God.* When a penitential soul  
sees his Sins pardoned, the anger of God  
pacified, and Divine Justice satisfied;  
then he sits down (and blushes, as the  
Hebrew hath it) as one ashamed. Yea,  
true Repentance doth work a man  
to crosse his sinful self, and to walk con-  
trary to sinful self, to take a holy re-  
venge upon sin, as you may see in Paul,  
the Jaylor, Mary Magdalen, and Ma-  
nasses; this the Apostle shews in 2 Cor.  
7. 10, 11. *For godly sorrow worketh Re-  
pentance never to be repented of; but the  
sorrow of the world worketh death: For  
behold the self-same thing that ye sorrowed  
after a godly sort, what carefulness it  
wrought in you; yea, what clearing of your  
selves; yea, what indignation; yea, what  
fear; yea, what vehement desire; yea, what  
zeal; yea, what revenge?* Now souls,  
sum up all these things together, and tell  
me whether it be such an easie thing to re-  
pent, as Satan would make the soul to be-

*Quantum dis-  
plicit Deo im-  
munditia pec-  
cati, in tantum  
placet Deo eru-  
biscentia peni-  
tentis. Ber. i. c.*  
So much the  
more God hath  
been displeas-  
ed with the  
blackness of  
sin, the more  
will he be  
pleased with  
the blushing  
of the sinner.  
They that do  
not burn now  
in zeal against  
sin, must ere  
long burn in  
Hell for sin.

F

lieve;



lieve; and I am confident your hearts will answer, that 'tis as hard a thing to repent as 'tis to make a world, or raise the dead.

I shall conclude this second Remedy, with a worthy saying of a precious holy man. Repentance (saith he) strips us stark naked of all the Garments of the old Adam, and leaves not so much as a shirt behind; in this rotten building it leaves not a stone upon a stone. As the Flood drown'd Noah's own friends and servants: So must the flood of repenting tears drown our sweetest, and most profitable sins.

*The third Remedy.*

3. Remedy.

*Anselm in his Meditations confesseth, That all his life was either damnable for sin committed, or unprofitable for good omitted, at last con-*

**A**gainst this Device of Satan, is, seriously to consider, That Repentance is a continued act; the word Repent implies the continuation of it. True Repentance inclines a mans heart to perform Gods Statutes always, even unto the end. A true penitent must go on from Faith to Faith, from strength to strength, he must never stand still, nor turn back. Repentance is a grace, and must have its daily operation, as well as other graces; true repentance is a continued spring, where the waters of godly sorrow are always flowing; *My sins are ever before me.* A true penitent is often casting his eyes back to the days of his former vanity, and this makes

makes him morning and evening to wa-  
ter his couch with his tears. Remember not  
against me the sins of my youth, saith one  
blessed penitent; and, I was a blasphem-  
er, and a persecutor, and injurious, saith  
another penitent. Repentance is a con-  
tinued act of turning, a repentance ne-  
ver to be repented of, a turning never to  
turn again to folly; a true penitent hath  
ever something within him to turn from;  
he can never get near enough to God, no,  
not so near him as once he was; and  
therefore he is still turning and turning,  
that he may get nearer and nearer to him,  
that is his chiefest good, and his onely  
happinesse (*Optimum maximum*) the best,  
and the greatest; they are every day a  
crying out, *O wretched men that we are,*  
*who shall deliver us from this body of death?*  
They are still sensible of Sin, and still  
conflicting with sin, and still sorrowing  
for Sin, and still loathing of themselves  
for Sin. Repentance is no transient act,  
but a continued act of the soul; and tell  
me, Oh tempted soul! whether it be such  
an easie thing, as Satan would make thee  
believe, to be every day a turning  
more and more from sin, and a turning  
nearer and nearer to God, thy choycest  
blessednesse. A true penitent can as  
easily content himself with one act of  
faith, or one act of love, as he can

cludes, (*Quid  
restat, O pecca-  
tor, nisi ut in  
tota vita tua  
deplores totam  
vitam tuam*)  
Oh what then  
remains, but  
in our whole  
life, to lament  
the sins of our  
whole life.

'Tis truly said  
of God, that  
he is, *Omnia  
super omnia.*

content himself with one act of Repentance.

A Jewish Rabbie pressing the practice of Repentance upon his Disciples, exhorting them to be sure to repent the day before they died; one of them replied, that the day of any mans death was very uncertain; *Repent therefore every day* (said the Rabbin) *and then you shall be sure to repent the day before you die.* You are wise and know how to apply it to your own advantage.

*The fourth Remedy.*

4. Remedy.

If thou be backward in the thoughts of Repentance, be forward in the thoughts of Hell; the flames whereof, only the streams of the penitent eye can extinguish.  
*Textul.*

**A**gainst this Device of Satan, is, solemnly to consider, That if the work of Repentance were such an easie work as Satan would make it to be, then certainly so many would not lie roaring and crying out (of wrath and eternal ruine) under the horrors and terrors of conscience, for not repenting; yea, doubtless, so many millions would not go to Hell for not repenting, if it were such an easie thing to repent. Ah! do not poor souls under horror of conscience, cry out and say, were all this world a lump of gold, and in our hand to dispose of, we would give it for the least dram of true repentance? and wilt thou say it is an easie thing to repent? When a poor Sinner, whose Conscience is awakened,  
shall

shall judge the exchange of all the world for the least dram of repentance, to be the happiest exchange that ever Sinner made. Tell me, O soul! is it good going to Hell? Is it good dwelling with the devouring fire? with everlasting burnings? Is it good to be for ever separated from the blessed and glorious presence of God, Angels, and Saints? And to be for ever shut out from those good things of eternal life, which are so many, that they exceed number; so great, that they exceed measure; so precious, that they exceed all estimation; we know, 'tis the greatest misery that can befall the Sons of men; and would they not prevent this by repentance, if it were such an easie thing to repent, as Satan would have it? Well then, do not run the hazard of losing God, Christ, Heaven, and thy soul for ever, by hearkning to this Device of Satan, viz. *That it is an easie thing to repent, &c.* If it be so easie, why then doe wicked mens hearts so rise against them that press the doctrine of repentance in the sweetest way, and by the strongest and the choicest Arguments that the Scripture doth afford? And why do they kill two at once: The faithful Labourers name, and their own souls, by their wicked words and actions, because they are put upon repenting, which Satan tells them is

Oh how shalt thou tear and rend thy self? how shalt thou lament fruitless Repenting? what wilt thou say? Wo is me, that I have not cast off the burden of sin; wo is me, that I have not washed away my spots, but am now pierced with mine iniquities; now have I lost the surpassing joy of Angels.

*Basil.*

so easie a thing: Surely, were Repentance so easie, wicked men would not be so much iraged, when that doctrine is by Evangelical considerations prest upon them,

### 5 Remedy.

Yet it is better to be kept from sin, then cured of sin by repentance, as it is better for a man to be preserved from a disease then to be cured of the disease.

### The fifth Remedy.

**A**gainst this Device of Satan, is, fer-  
ouly to consider, That to repent  
of sin is as great a work of grace, as not  
to sin. By our sinful falls the powers of  
the soul are weakned, the strength of  
grace is decayed, our evidences for Hea-  
ven are blotted, fears and doubts in the  
soul are raised; (will God once more par-  
don this scarlet sin, and shew mercy to  
this wretched soul?) and corruptions in  
the heart are more advantaged and con-  
firmed, and the conscience of a man after  
falls, is the more iraged, or the more be-  
nummed: now for a soul, notwithstand-  
ing all this, to repent of his falls, this  
shews, that 'tis as great a work of grace  
to repent of sin, as 'tis not to sin. Re-  
pentance is the vomit of the soul; and of  
all Physick, none so difficult and hard as  
'tis to vomit; the same means that tends  
to preserve the soul from sin, the same  
means works the soul to rise by Repent-  
ance, when 'tis fallen into sin. We know  
the mercy and loving kindness of God is  
one special means to keep the soul from  
sin,



fin, as David spake, Thy loving kindness  
is always before mine eyes, and I have  
walked in thy truth, and I have not sate with  
vain persons, neither will I go in with dis-  
semblers: I have hated the Congregation of  
evil doers, and will not sit with the wicked  
So by the same means the soul is rai-  
sed by repentance out of sin, as you  
may see in Mary Magdalen, who loved  
much, and wept much, because much  
was forgiven her: So those in Hosea,  
Come let us return unto the Lord; for he  
hath torn, and he will heal; he hath  
smitten, and he will binde us up. After two  
days he will revive us, in the third day  
he will raise us up, and we shall live in his  
sight; or, before his face, as the Hebrew  
hath it: i.e. in his favour. Confidence  
in Gods mercy and love, that he would  
heal them, and binde up their wounds,  
and revive their dejected spirits, and cause  
them to live in his favour, was that which  
did work their hearts to repent, & return  
unto him. I might further shew you  
this truth in many other particulars, but  
this may suffice; onely remember this in  
the general, that there is much of the  
power of God, and love of God, and faith  
in God, and fear of God, and care to please  
God, and zeal for the glory of God, re-  
quisite to work a man to repent of sin, as  
there is to keep a man from sin; by which

Psal. 26. 3, 4, 5,

Luke 7. 37, 38,  
39, &c.

Hos. 6. 1, 2.

לפניו

2 Cor. 7. 11.



you may easily judge, that to repent of Sin is as great a work as not to sin: And now tell me, oh soul! is it an easie thing not to sin? We know then certainly, 'tis not an easie thing to repent of sin.

*The sixth Remedy.*

6. Remedy.  
Beda tells of a certain great man that was admonished in his sickness to repent, who answered, that he would not repent yet; for if he should recover, his Companions would laugh at him; but growing sicker and sicker, his friends pressed him again to repent, but then he told them it was too late; (*Quia jam judicatus sum & condemnatus*) For now (said he) I am judged and condemned.

**A**gainst this Device of Satan is, seriously to consider, That he that now tempts thee to sin, upon this account, that repentance is easie, will ere long, to work thee to despair, and for ever to break the neck of thy soul, present repentance as the difficultest and hardest work in the world; and to this purpose he will set thy Sins in order before thee, and make them to say, *We are thine, and we must follow thee*. Now Satan will help to work the soul to look up, and see God angry; and to look inward, and see conscience accusing and condemning; and to look downwards, and see Hells mouth open to receive the impenitent soul; and all this to render the work of repentance impossible to the soul; What, saith Satan, dost thou think that that is easie which the whole power of Grace cannot conquer, while we are in this world? Is it easie, saith Satan, to turn from some outward act of Sin, to which thou hast been addicted? Dost thou not remember that thou hast often complained against such and

and such particular Sins, and resolved to leave them, and yet to this hour thou hast not, thou canst not? What will it then be to turn from every Sin? Yea, to mortifie and cut off those Sins, those darling lusts, that are as oynts and members, that be as right hands and right eyes? Hast thou not loved thy sins above thy Saviour? Hast thou not preferred Earth before Heaven? Hast thou not all along neglected the means of grace? and despised the offers of grace? and vexed the Spirit of grace? There would be no end. If I should set before thee the infinite evils that thou hast committed, and the innumerable good services that thou hast omitted, and the frequent checks of thy own Conscience that thou hast contemned; and therefore thou mayest well conclude, that thou canst never repent, that thou shalt never repent. Now, saith Satan, do but a little consider thy numberless sins, and the greatness of thy sins, the foulness of thy sins, the hainousness of thy sins, the circumstances of thy sins, and thou shalt easily see that those Sins that thou thoughtest to be but mores, are indeed mountains and is it not now in vain to repent of them? Surely, saith Satan, if thou shouldst seek repentance and grace with tears, as *Esaú*, thou shalt not find it; thy glass is out, thy sun is set, the door of mercy is shut,

As one *Lamachus* a Commander, said to one of his souldiers, that was brought before him for a mis-behaviour, who pleaded he would do so no more; saith he (*Non licet in bello bis peccare.*) No man must offend twice in war. So God will not suffer men often to neglect the day of grace.

Repentance is  
a work that  
must be timely  
done, or men  
are utterly un-  
done for ever.  
*Aut peniten-  
dum aut peri-  
undum.*

shut, the golden Scepter is taken in, and now thou that hast despised mercy, shalt be for ever destroyed by Justice; for such a wretch as thou art to attempt repentance, is to attempt a thing impossible; 'tis impossible that thou, that in all thy life couldest never conquer one Sin, shouldest master such a numberlesse number of sins; which are so near, so dear, so necessary, and so profitable to thee, that have so long bedded & boarded with thee, that have been old acquaintance and companions with thee; hast thou not often purposed, promised, vowed, and resolved to enter upon the practice of repentance, but to this day couldest never attain it: Surely 'tis in vain to strive against the stream; where-it is so impossible to overcome; thou art lost and cast for ever; to Hell thou must, to Hell thou shalt; ah souls! he that now tempts you to sin, by suggesting to you the easiness of Repentance, will at last, work you to despair, and present Repentance as the hardest work in all the world, and a work as far above man, as Heaven is above Hell, as light is above darkness. Oh! that you were wise, to break off your sins by timely Repentance.

Now

Now the seventh Device that Satan hath to draw the soul to Sin, is,

**B**Y making the soul bold to venture upon the occasions of sin. Saith Satan, You may walk by the Harlots door, though you won't go into the Harlots bed; you may sit and sip with the drunkard, though you won't be drunk with the drunkard; you may look upon Jezebels beauty, and you may play and toy with Dalilah, though you do not commit wickedness with the one, or the other; you may with Achan handle the golden wedge, though you do not steal the golden wedge, &c.

7. Device.

Now the Remedies against this Device of the Devil, are these.

The first Remedy

**I**S, solemnly to dwell upon those Scriptures that do expressly command us to avoid the occasions of Sin, and the least appearance of evil, 1 *Thes.* 5. 22. *Abstain from all appearance of evil*; whatsoever is heterodox, unsound and unsavory, shun it, as you would do a Serpent in your way, or poyson in your meat.

1. Remedy.

*Epiphanius* saith, That in the old Law, when any dead body was carried by any house, they were enjoyn'd to shut their doors and windows.

*Theodosius* tare the *Arrians* Arguments presented to him in writing, because he found them repugnant to the Scriptures; and

and *Augustine* retracted even *Ironies* only, because they had the appearance of lying.

When God had commanded the *Jews* to abstain from *Swines* flesh, they would not so much as name it, but in their common talk would call a *Sow* another thing. To abstain from all appearance of evil, is to do nothing wherein sin appears, or which hath a shadow of Sin. *Bernard* glosseth finely, *What ever is of an ill shew, or of a report, that he may neither wound conscience nor credit: we must shun, and be shie of the very shew and shadow of sin, if either we tender our credit abroad, or our comfort at home.*

It was good counsel that *Livia* gave her husband *Augustus*; *It becometh him not only not to do wrong, but not to seem to do so, &c.* So *Judg. 23.* And others save with fear, pulling them out of the fire, having even the Garment spotted by the flesh. This is a phrase taken from legal uncleanness, which was contracted by touching the houses, the vessels, the garments of unclean persons. Under the Law men might not touch a menstrous cloath, nor God would not accept of a spotted Peace-offering. So we must not onely hate, and avoid grosse Sins, but every thing that may carry a favour, or suspicion of Sin, we must abhor the very signs and tokens

*Quicquid est  
male celerat-  
um.*

*Socrates* speaks of two young men, that flung away their Belts, when being in an Idols Temple, the lustrating water fell upon them, detecting, saith the Historian, the Garment spotted by the flesh.

of Sin: So in Prov. 5.8. Remove thy way far from her, and come not nigh the door of her house. He that would not be burnt, must dread the fire; he that would not hear the Bell must not meddle with the rope. To venture upon the occasion of Sin, and then to pray, lead us not into temptation, is all one, as to thrust thy finger into the fire, and then to pray that it might not be burnt. So in Prov. 4. 14, 15. you have another command, Enter not in the path of the wicked, and go not in the way of evil men; avoid it, and pass not by it, turn from it, and pass away. This triple gradation of Solomon, sheweth with a great emphasis, how necessary it is for men to flee from all appearance of sin, as the Sea-man shuns sands and shelves, and as men shun those that have the plagues-sores running upon them: As Weeds do endanger the Corn, as bad humours do endanger the blood, or as an infected house doth endanger the neighbour-hood: so doth the company of the bad endanger those that are good; intireness with wicked consorts is one of the strongest Chains of Hell, and binds us to a participation of both sin and punishment.

*The second Remedy.*

**A**gainst this Device of Satan, is, solemnly to consider, That ordinarily

One said, As oft as I have been among vain men, I return'd home less a man then I was before.

2. Remedy.



The Fable  
saith, That the  
Butterfly asked  
the Owl how  
he should deal  
with the fire,  
which had  
scinged her  
wings, who  
counsel'd her  
not to behold  
so much as its  
smoke.

rily there is no Conquest over sin, without the soul turns from the occasion of sin; 'tis impossible for that man to get the conquest of sin, that plays and sports with the occasions of sin. God will not remove the temptation, except you turn from the occasion. It is a just and righteous thing with God, that he should fall into the pit, that will adventure to dance upon the brink of the pit, & that he should be a slave to sin, that will not flee from the occasions of sin. As long as there is fuel in our hearts for a temptation, we cannot be secure; He that hath Gunpowder about him had need keep far enough off from sparkles; to rush upon the occasions of sin, is both to tempt our selves, and to tempt Satan to tempt our souls. 'tis very rare that any soul plays with the occasions of sin, but that soul is insnar'd by sin: 'tis seldom that God keeps that soul from the acts of sin, that will not keep off from the occasions of sin; he that adventures upon the occasions of sin is as he that would quench the fire with Oyle, which is a fuel to maintain it, and increase it. Ah souls! often remember, how frequently you have been overcome by sin, when you have boldly gone upon the occasions of sin; look back souls, to the day of your vanity, wherein you have been as easily conquered, as tempt-

ed.

vanquished as assaulted, when you have played with the occasions of sin; as you would for the future be kept from the acting of sin, and be made victorious over sin, oh flee from the occasions of sin.

*The third Remedy.*

**A**gainst this Device of Satan is, seriously to consider, That other precious Saints, that were once glorious on earth, and are now triumphing in Heaven, have turned from the occasions of sin, as hell it self; as you may see in Joseph, Gen. 39.10. *And it came to pass, as he spake to Ioseph day by day, that he barked unto her, to lie by her, or to be with her.* Joseph was famous for all the four cardinal Vertues, if ever any were; in this one temptation you may see his Fortitude, Justice, Temperance and Prudence, in that he shuns the occasion (for he would not so much as be with her.) And that a man is indeed, that he is in a temptation, which is but a tap to give vent to corruption. The Nazarite might not only not drink Wine, but not taste a Grape, or the husk of a Grape. The Leper was to shave his hair, and pair his nails. The Devil counts a fit occasion, half a Conquest, for he knows that corrupt nature hath a seed-plot for all sin, which being drawn forth and watered by some sinful occasion

3. Remedy.

There are stories of Heathens, that would not look upon beauties, lest they should be ensnared.

*Democritus* pluckt out his own eyes to avoid the danger of uncleanness.

ברית

ברית

*I cut a Cove-  
nant.*

In making Co-  
venants, it was  
a custom a-  
mong the Jews  
to cut some  
beast or other  
in pieces, and  
so walk be-  
tween the pie-  
ces, to signifie,  
that they desi-  
red God to de-  
stroy them that  
should break  
the Covenant

sion, is soon set a work to the producing  
of death and destruction. God will not  
remove the temptation, till we remove  
the occasion. A Bird while aloft, is safe,  
but she comes not near the snare without  
danger; the shunning the occasions of sin  
renders a man most like the best of men:  
a soul eminently gracious, dares not  
come near the train, though he be far off  
the blow. So *Job. 31. 1. I made a Covenant  
with mine eyes; why then should I think upon  
a maid?* I set a watch at the entrance of my  
senses, that my soul might not by them  
be infected or endangered. The eye is the  
window of the soul, and if that should  
be always open, the soul might smart for  
it. A man may not look intently upon  
that, that he may not love entirely. The  
Disciples were set a gogg, by beholding  
the beauty of the Temple. 'Tis best and  
safest to have the eye always fixt upon  
the highest and noblest objects: as the  
Mariners eye is fixt upon the Star, when  
their hand is on the stern. So *David*  
when he was himself, he shuns the oc-  
casions of sin, *Psal. 26. 4, 5. I have not sat  
with vain persons, neither will I go in  
with dissemblers; I have hated the Congre-  
gation of evil doers, and will not sit with  
the wicked.*

Stories speak of some that could not  
sleep when they thought of the Trophies

of other worthies, that went before them; the highest and choicest examples are to some, and should be to all, very quickning and provoking; and oh! that the examples of those worthy Saints, *David*, *Joseph*, and *Job*; might prevail with all your souls to shun and avoid the occasions of sin; every one should strive to be like to them in grace, that they desire to be equal with in glory. He that shooteth at the Sun, though he be far short, will shoot higher, then he that aimeth at a shrub; 'tis best (and it speaks out much of Christ within) to eye the highest, and the worthiest examples.

*The fourth Remedy*

**A**gainst this Device of Satan, is solemnly to consider, That the avoiding the occasions of sin, is an evidence of grace, and that which lifts up a man above most other men in the world. That a man is indeed which he is in temptation, and when sinful occasions do present themselves before the soul; this speaks out both the truth, and the strength of grace, when with *Lor*, a man can be chaste in *Sodom*, and with *Timothy* can live temperate in *Asia*, among the luxurious *Ephesians*; and with *Job* can walk uprightly in the Land of *Uz*, where the people were prophane in their lives, and super-

G

stitious

4. Remedy.

*Plutarch* saith of *Demosthenes*, That he was excellent at praising the worthy acts of his Ancestors, but not so at imitating them. Oh that this were not applicable to many professors in our times.

stitious in their worship; and with Daniel be holy in Babylon; and with Abraham righteous in Chaldea; and with Nehemiah, zealous in Damasco, &c. Many a wicked man is big, and full of sinful corruption, but shews it not for want of occasion; but that man is surely good, who in his course will not be bad; though tempted by occasions; a Christlike soul is so farre from refusing occasions when they come in his way, that he looks and longs after them; and rather then he will go without them, he will buy them not onely with love or money, but also with the losse of his soul; nothing but Grace can fence a man against the occasions of sin, when he is strongly tempted thereunto. Therefore as you would cherish a precious Evidence in your own bosomes of the truth and strength of your graces, shun all sinful occasions.

*The eighth Device that Satan hath to draw the soul to sin, is.*

8. Device.

**B**Y representing to the soul the outward mercies that vain men enjoy, and the outward miseries that they are freed from, whilst they have walked in the wayes of sin. Saith Satan, dost thou see O soul! the many mercies that such and such enjoy that walk in those very wayes



ways that thy soul startles to think of, and the many crosses that they are delivered from, even such as makes other men (that say they dare not walk in such ways) to spend their dayes in sighing, weeping, groaning, and mourning; and therefore saith Satan, if ever thou wouldst be freed from the dark night of adversity, and enjoy the Sun-shine of prosperity, thou must walk in their ways.

By this stratagem the Devil took those in Jer. 44. 16, 17, 18. As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee; but we will certainly do whatsoever thing goeth forth of our mouth, to burn Incense unto the Queen of Heaven, and to pour out drink-offerings unto her, as we have done, we and our Fathers, our Kings & our Princes in the Cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn Incense to the Queen of Heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword, and by the famine. This is just the language of a world of ignorant, prophane, and superstitious souls in London, and England, that would have made them a Captain to return to Bondage, yea, to that bondage that was worse then that the Israelites groaned under.

'Twas a weighty saying of Seneca, (*Nihil est infelicius eo, cui nil nunquam contigit adversi*.) There is nothing more unhappy, then he who never felt adversity.

Some of the Heathens would be wicked as their gods were, counting it a dishonour to their god, to be unlike him. *Laſtantiſſ.*



'Tis said of one of the Emperours, That Rome had no war in his days, because 'twas plague enough to have such an Emperour. You are wise and know how to apply it.

under. Oh ! say they, since such and such persons have been put down, and left off, we have had nothing but plundering, and taxing, and butchering of men, &c. and therefore we will do as we and our Kings, and Nobles, and Fathers have formerly done, for then had we plenty at home, and peace abroad, &c. and there was none to make us afraid.

*Now the Remedies against this Device of Satan are these that follow.*

*The first Remedy*

*1. Remedy.*

*Tully judged the Jews Religion to be naught, because they were so often overcome and impoverished, and afflicted; and the religion of Rome to be right; because the Romans prospered, and became Lords of the world;*

**I**S, solemnly to consider, That no man knows how the heart of God stands by his hand; his hand of mercy may be towards a man, when his heart may be against that man, as you may see in *Sam* and others. And the hand of God may be set against a man, when the heart of God is dearly set upon a man, as you may see in *Job* and *Ephraim*; the hand of God was sorely set against them, and yet the heart and bowels of God were strongly working towards them; no man knoweth either love or hatred by outward mercy or misery; for all things come alike to all, to the righteous and to the unrighteous; to the good, and to the bad; to the clean, and to the unclean, &c. The Sun of prosperity shines as well upon  
brambles

brambles of the wilderness, as fruit trees of the Orchard; the Snow and Hail of adversity lights upon the best Gardens as well as the stinking Dunghils, or the wild waste. *Abah's* and *Josiab's* ends concur in the very circumstances. *Saul* and *Jonathan* though different in their natures, deserts, and deportments, yet in their deaths they were not divided. Health, wealth, honours, &c. crosses, sicknesses, losses, &c. are cast upon good men and bad men promiscuously. *The whole Turkish Empire* is nothing else but a crust, cast by Heavens great House-keeper to his dogs. *Moses* dies in the Wilderness as well as those that murmured. *Nabal* is rich as well as *Abraham*: *Achitophel* wise, as well as *Solomon*: and *Doeg* honored by *Saul*, as well as *Joseph* was by *Pharaoh*. Usually the worst of men have most of these outward things; and the best of men have least of Earth, though most of Heaven.

*The second Remedy*

**A**gainst this Device of Satan, is, seriously to consider, That there is nothing in the world that doth so provoke God to be wrath and angry, as mens taking encouragement from Gods goodness and mercy to do wickedly. This you may see by that wrath that fell upon the old world, and by Gods raining Hell out

and yet though the *Romans* had his hand, yet the *Jews* had his heart; for they were dearly beloved, though sorely afflicted

*Nihil est nisi mica panis.*  
Luther.

2. Remedy.

Such souls  
make God a  
God of clouds,  
one that will  
not do as he  
saith, but they  
shall find God  
to be as severe  
in punishing,  
as he is to o-  
thers gracious  
in pardoning.  
God turns  
aggravate un-  
kindnesses and  
our guilt is in-  
creased by our  
obligations.

of Heaven upon Sodom and Gomorrah. This is clear in Jer. 44. from vers. 20. to vers. 28. the words are worthy of your best meditation; oh that they were engraven in all your hearts, and constant in all your thoughts! Though they are too large for me to transcribe them, yet they are not too large for me to remember them. To argue from mercy to sinful liberty, is the Devils Logick, and such Logicians do ever walk as upon a mine of gun-powder, ready to be blown up; no such souls can ever avert or avoid the wrath of God. This is wickedness at the height, for a man to be very bad, because God is very good; a worse spirit then this is not in hell. Ah Lord, doth not wrath, yea, the greatest wrath lye at this mans door? Are not the strongest Chains of darkness prepared for such a soul? To sin against mercy is to sin against humanity, it is bestial, nay, it is worse. To render good for evil is divine, to render good for good is humane, to render evil for evil, is brutish; but to render evil for good, is devillish; and from this evil deliver my soul, oh God.

*The third Remedy*

3. Remedy.

**A**gainst this Device of Satan, is, solemnly to consider, That there is no greater misery in this life, then not to be in misery; no greater affliction, then not to be afflicted; woe, woe to that soul that

that God will not spend a rod upon ; this is the saddest stroke of all, when God refuses to strike at all. Ephraim is joynd to Idols ; let him alone. Why should you be smitten any more ? you will revolt more and more. When the Physitian gives over the Patient, you say Ring out his Knell, the man is dead : So when God gives over a soul to sin without controul, you may truly say, This soul is lost, you may ring out his knell, for he is twice dead, and pluckt up by the roots. Freedom from punishment is the mother of security, the step-mother of vertue, the poyson of Religion, the moth of holinesse, and the introducer of wickedness, Nothing (said one) seems more unhappy to me, then he to whom no adversity hath happened. Outward mercies oft-times prove a snare to our souls. I will lay a stumbling block, Ezek. 3. 20. Vatablus his Note there is, I will prosper him in all things, and not by affliction restrain him from sin. Prosperity hath been a stumbling block, at which millions have stumbled and fallen, and broke the neck of their souls for ever.

*The fourth Remedy*

**A**gainst this Device of Satan, is seriously to consider, That the wants of wicked men under all their outward mercy and freedome from adversity, is far greater then all their outward enjoyments. They have many mercies, yet they

*Religio peperit divitias & filia devoravit matrem. Religion brought forth riches, and the daughter soon devoured the mother, saith Augustine.*

*Faciam ut omnia habeant prospera ; calamitatibus eum a peccato non revocabo.*

4. Remedy.

Men that enjoy all worldly comforts, may truly say *Omnes humanae consolationes sunt desolationes.*

want more then they enjoy, the mercies which they enjoy, are nothing to the mercies they want. 'Tis true, they have honours, and riches, and pleasures, and friends, and are mighty in power, their seed is established in their sight with them, and their off-spring before their eyes; Their houses are safe from fear, neither is the rod of God upon them; They send forth their little ones like a flock, and their children dance. They take the Timbrel and Harp, and rejoyce at the sound of the Organ; they spend their days in wealth, their eyes stand out with fatness, they have more then heart can wish; And they have no bands in their death, but their strength is firm; they are not in trouble as other men, as David and Job speak; yet all this is nothing to what they want. They want interest in God, Christ, the Spirit, the Promises, the Covenant of Grace, and everlasting Glory; they want acceptation and reconciliation with God; they want Righteousnesse, Justification, Sanctification, Adoption, and Redemption; they want the pardon of sin, and power against sin, and freedome from the dominion of sin; they want that favour that is better then life, and that joy that is unspeakable, and full of glory, and that peace that passes understanding, and that grace, the least spark of which, is more worth then Heaven and Earth.



Earth: they want a house that hath foundations, whose builder and maker is God; they want those riches that perish not, that glory that fades not, that Kingdome that shakes not. Wicked men are the most needy men in the world, yea, they want those two things that should render their mercies sweet, viz. The blessing of God and content with their condition, and without which, their Heaven is but Hell on this side Hell. When their hearts are lifted up, & grown big upon the thoughts of their abundance, if conscience do's but put in a word, and say, 'tis true, here is this and that outward mercy; Oh! but where is an interest in Christ? Where is the favour of God? Where are the comforts of the Holy Ghost? Where are thy Evidences for Heaven? &c. This word from conscience makes the mans countenance to change, his thoughts to be troubled, his heart to be amazed, and all his mercies on the right hand, and left, to be as dead and withered. Ah! were but the eyes of wicked men open to see their wants, under their abundance, they would cry out, and say as Absolom did, *What are all these to me, so long as I cannot see the Kings face?* What's honour, and riches, and the favour of Creatures, so long as I want the favour of God, the pardon of my sins, an interest in Christ, and the hopes

*Nec Christus nec calum patitur hyperbolem* Neither Christ nor Heaven, can be hyperbolized. A Crown of gold cannot cure the head ach, nor a velvet slipper cannot ease the Goat; no more can honour or riches, quiet and still the conscience. The heart of man is a three square triangle, which the whole round circle of the world cannot fill (as Mathematicians say) but all the corners will complain of emptiness, and hunger for something else.



hopes of glory. O Lord, give me these, or I dye, give me these, or else I shall eternally dye.

*The fifth Remedy*

5. Remedy.

**A**gainst this Device of Satany, is, solemnly to consider, That outward things are not as they seem, and are esteemed; they have indeed a glorious outside, but if you view their insides, you will easily find that they fill the head full of cares, and the heart full of fears; what if the fire should consume one part of my estate? and the sea should be a grave to swallow up another part of my estate? what if my servants should be unfaithful abroad? and my children should be deceitful at home? Ah! the secret fretting, vexing, and gnawing that doth daily, yet hourly attend those mens souls, whose hands are full of worldly goods.

'Twas a good speech of an Emperour, You (said he) gaze on my purple Robe, and golden Crown; but did you know what cares are under it, you would not take it up from the ground to have it. 'Twas a true saying of Augustine on the 26. Psalm, Many are miserable by loving hurtful things, but they are more miserable by having them. It is not what men enjoy, but the Principle from whence it comes, that makes men happy. Much of these outward things do usually

*Multū amando  
res noxias sunt  
miseri, habendo  
miseriores.  
August.*

causes

cause great distraction, great vexation, and great condemnation at last, to the possessors of them. If God gives them in his wrath, and do not sanctifie them in his love, they will at last be witnesses against a man, and racks to torture and torment a man, and millstones for ever to sink a man, in that day, when God shall call men to an account, not for the use, but for the abuse of mercy.

*The sixth Remedy*

**A**gainst this Device of Satan, is, seriously to consider the end and the design of God in heaping up mercy upon the heads of the wicked, and in giving them (*a quietus est*) rest and quiet from those sorrows and sufferings that others sigh under. David in Psal. 73. 17, 18, 19, 20. shews the end and design of God in this; saith he, *When I went into the Sanctuary of God, then I understood their end: Surely thou didst set them in slippery places, thou castedst them down into destruction. How are they brought into desolation as in a moment? They are utterly consumed with terrors. As a dream when one awaketh, so, O Lord, when thou awakest, thou shalt despise their Image.* So in Psal. 92. 7. *When the wicked spring as grasse, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever.* Gods

*6. Remedy.*  
*Valens the Roman Emperor, fell from being an Emperour to be a foot-stool to Sapor King of Persia. Dionysius King of Sicily, fell from his king-ly glory, to be a School-ma-ster. The brave Queen Zenobia was brought to Rome in golden chains.*

*Valens an Em-  
peour, Belli-  
sarius, a fa-  
mous General,  
Henry the  
fourth, Bajar-  
ret, Pythias,  
great Pompey,  
and William  
the Conque-  
rour, these  
from being  
very high,  
were brought  
very low; they  
all fell from  
great glory &  
majesty, to  
great poverty  
and misery.*

*Da Domine, ut  
sic possideamus  
temporalia, ut  
non perdamus  
eterna. Bern.  
Grant us Lord  
that we may so  
partake of  
temporal fel-  
icity, that we  
may not lose  
eternal.*

Gods setting them up, is but in order to his casting them down; his raising them high, is but in order to his bringing them low. *Exod. 9. 16. And in very deed, for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared throughout all the earth. I have constituted and set thee up as a But-mark, that I may let flye at thee, and follow thee close with plague upon plague, till I have beaten the very breath out of thy body, and got my self a name, in setting my feet upon the neck of all thy pride, power, pomp, and glory. Ah souls! what man in his wits would be lifted up, that he might be cast down, would be set higher then others, when 'tis but in order to his being brought down lower then others? There is not a wicked man in the world that is set up with Lucifer, as high as heaven, but shall with Lucifer be brought down as low as hell. Canst thou think seriously of this, O soul! and not say, O Lord, I humbly crave that thou wilt let me be little in this world, that I may be great in another world; and low here that I may be high for ever hereafter. Let me be low, and feed low, and live low, so I may live with thee for ever, let me now be cloathed with rags, so thou wilt cloath me at last with thy Robes; let me now be set upon a dunghil, so I may at last be*

ad-

advanced to sit with thee upon thy Throne. Lord, make me rather gracious, then great; inwardly holy, then outwardly happy; and rather turn me into my first nothing, yea, make me worse then nothing, rather then set me up for a time, that thou mayst bring me low for ever.

*The second Remedy*

Against this Device of Satan, is, solemnly to consider, That God doth often most plague and punish those, whom others think he doth most spare and love; that is, God do's plague and punish them most with spiritual judgements (which are the greatest, the sorest, and the heaviest) whom he least punishes with temporal punishments; there are no men on earth so internally plagued, as those that meet with least external plagues. Oh! the blindness of mind, the hardness of heart, the searedness of conscience, that those souls are given up to, who in the eye of the world are reputed the most happy men, because they are not outwardly afflicted and plagued as other men. Ah souls! 'twere better that all the temporal plagues that ever befell the Children of men since the fall of Adam, should at once meet upon your souls; then that you should be given up to the least spiritual

*7. Remedy.*

Psal. 81. 12.  
Psal. 78. 26,  
to 31.  
Psal. 106. 15.  
*He gave them  
their request,  
but sent leanness  
into their soul.*  
'Tis a heavy  
plague to have  
a fat body and  
a lean soul; a  
house full of  
gold, and a  
heart full of  
sin.

'Tis better to  
have a sore,  
then a feared  
conscience.

'Tis better to  
have no heart  
then a hard  
heart; no  
mind, then a  
blind mind.

tual plague, to the least measure of spiritual blindness, or spiritual hardness of heart, &c. Nothing will better that man, nor move that man, that is given up to spiritual judgements; Let God smile or frown, stroke or strike, cut or kill, he minds it not, he regards it not; let life, or death, heaven, or hell, be set before him, it stirs him not; he is mad upon his sin, and God is fully set to do Justice upon his soul; this mans preservation is but a reservation unto a greater condemnation; this man can set no bounds to himself, he is become a brat of fathomless perdition, he hath guilt in his bosome, and vengeance at his back, where-ever he goes; neither Ministry, nor misery, neither miracle nor mercy can mollifie his heart, and is this soul be not in Hell on this side Hell, who is? who is?

*The eighth Remedy*

*8. Remedy.*

In this day  
men shall give  
an account (De  
bonis commissis,  
de bonis diinis)

**A**gainst this Device of Satan, is, To dwell more upon that strict account that vain men must make for all that good that they do enjoy. Ah! did men dwell more upon that account that they must ere long give for all the mercies that they have enjoyed, and for all the favours that they have abused, and for all the sins they have committed, it would make their hearts to tremble, and their



lips to quiver, and rottenness to enter into their bones; it would cause their souls to cry out, and say, Oh! that our mercies had been fewer and lesser, that our account might have been easier, and our torment and misery (for our abuse of so great mercy) not greater then we are able to bear. Cursed be the day, wherein the Crown of honour was set upon our heads, and the treasures of this world were cast into our laps; O cursed be the day wherein the sun of prosperity shin'd so strong upon us, and this flattering world smil'd so much upon us, as to occasion us to forget God, to slight Jesus Christ, to neglect our souls; and to put far from us the day of our account.

Philip the Third of Spain, whose life was free from gross evils, professed, That he would rather lose all his Kingdom, then offend God willingly; yet being in the Agony of death, and considering more thorowly of his account he was to give to God, fear struck into him, and these words brake from him; Oh! would to God I had never reigned; Oh that those years that I have spent in my Kingdom, I had lived a solitary life in the Wilderness! Oh that I had lived a solitary life with God! How much more securely should I now have died? How much more confidently should I have gone to the Throne of God? What doth all my glory profit

*sis, de malis commissis, de malis permisis*) of good things committed unto them, of good things neglected by them, of evil committed by them, and of evils suffered by them.

*In die iudicii plus valebit conscientia pura, quam marsupia plena.*  
Bern.

Then shall a good conscience be more worth then all the worlds good.



*Hieron still  
thought that  
that voice was  
in his ears  
(Surgite mor-  
tui & venite  
ad iudiciam.)  
Arise you  
dead, and  
come to judg-  
ment. As oft  
as I think on  
that day, how  
doth my whole  
body quake,  
and my heart  
within me  
tremble.*

profit me, but that I have so much the more  
torment in my death? God keeps an exact  
account of every penny that's hid out  
upon him and his; and that is laid out  
against him and his; and this in the day  
of account men shall know and feel, though  
now they wink, and will not understand.  
The sleeping of vengeance, causeth the  
over-flowing of sin, and the over-flowing  
of sin causeth the awaking of vengeance;  
abused mercy will certainly turn into fu-  
ry; Gods forbearance is no quittance;  
the day is at hand, when he will pay wick-  
ed men for the abuse of old and new mer-  
cies; if he seem to be slow, yet he is sure;  
he hath leaden heels, but iron hands; the  
farther he fetcheth his blow, or draweth  
his Arrow, the deeper he will wound in  
the day of Vengeance. Mens actions are  
all in print in heaven, and God will in the  
day of account read them aloud in the  
ears of all the world, that they may all  
say Amen to that righteous sentence that  
he shall pass upon all despisers and abusers  
of mercy.

9. Device.

*The Ninth Device that Satan hath to draw  
th. Soul to sin; is,*

**BY** presenting to the soul the crosses  
losses, reproaches, sorrows, and suf-  
ferings that do daily attend those that  
walk in the ways of holiness. Saith Sa-  
tan.

tan, do not you see that there are none in the world that are so vexed, afflicted, and tossed, as those that walk more circumspectly and holily then their neighbours; they are a by-word at home, and a reproach abroad; their miseries come in upon them like *Job's* Messengers, one upon the neck of another, and there is no end of their sorrows and troubles; therefore saith Satan, you were better walk in ways that are lesse troublesome, and lesse afflicted, though they be more sinful; for who but a mad man would spend his days in sorrow, vexation, and affliction, when it may be prevented by walking in the ways that I set before him?

Now the Remedies against this Device of Satan, are these:

The first Remedy

**A**gainst this Device of Satan is, solemnly to consider, That all the afflictions that do attend the people of God, are such as shall turn to the profit, and glorious advantage of the people of God; they shall discover that filthinesse and vileness in sin, that yet the soul hath never seen.

It was a speech of a German Divine, in his sicknesse; *In this Disease I have learned how great God is, and what the*  
H evil

1. Remedy.

*Gaspary Olevianus.*

evil of sin is ; I never knew to purpose what God was before, nor what sin meant, till now. Afflictions are a Chrystal glasse, wherein the soul hath the clearest sight of the ugly face of sin ; in this glasse the soul comes to see sin to be but a bitter-sweet : yea, in this glasse the soul comes to see sin not onely to be an evil, but to be the greatest evil in the world, to be an evil far worse then hell it self.

Isa. l. : 5.  
Ch. 27. 8, 9.

In times of  
peace our  
Armour is  
rusty, in time  
of war tis  
bright.

Again, they shall contribute to the mortifying and purging away of their sins. Afflictions are Gods Furnace, by which he cleanses his people from their drosse ; affliction is a fire to purge out our dross, and to make vertue shine ; it is a portion to carry away ill humours, better then all the *Benedicta Medicamentum*, as Physitians call them. *Aloes* kills worms, colds and frosts do destroy vermine ; so do afflictions the corruptions that are in our hearts. The *Jews* under all the Prophets thundering, retained their Idols, but after their Babylonish captivity, 'tis observed, there have been no Idols found amongst them.

Job 34. 31, 32.

Again, Afflictions are sweet preservatives to keep the Saints from sin, which is a greater evil then hell it self : as Job spake, Surely it is meet to be said unto God, I have born chastisement, I will not offend any more. That which I see not teach thou me ; if I have done iniquity, I will do no more. Once have

have I spoken foolishly, yea twice, but I will do so no more. The burnt Child dreads the fire; ah! saith the soul under the rod, sin is but a bitter-sweet, and for the future I intend by the strength of Christ, that I will not buy repentance at so dear a rate.

The Rabbins, to scare their Scholars from sin, were wont to tell them, *That sin made Gods head ake*; and Saints under the rod have found by woful experience, that sin makes not onely their heads, but their hearts ake also.

*Augustine* by wandering out of his way escaped one that lay in wait to mischief him. If afflictions did not put us out of our way, we should many times meet with some sin or other, that would mischief our precious souls.

Again, They will work the Saints to be more fruitful in holinesse, *Heb. 12. 10.*, *II. But he afflicts us for our profit, that we might be partakers of his holiness.* The Flowers smell sweetest after a shower; Vines bear the better for bleeding; the Walnut tree is most fruitful, when most beaten; Saints spring and thrive most internally, when they are most externally afflicted: Afflictions are called by some *The mother of vertue.* *Manasses* his Chain was more profitable to him, then his crown. *Luther* could not understand some Scriptures, till he was in affliction. The

Salt brine preserves from putrefaction, and salt marshes keep the sheep from the rot: So do afflictions the Saints from sin.

The ball in the emblem saith, *Percussa surgo*, the harder you beat me down in affliction, the higher I shall bound in affection towards heaven and heavenly things.

*Schola crucis,  
Schola lucis.*

על-לכתי  
Vedibhartig-  
nal. libbab.

It is reported  
of *Tiberius*  
the Emperor,  
that passing by  
a place where  
he saw a Cross  
lying in the  
ground upon  
a marblestone,  
and causing  
the stone to be  
dugged up,  
found a great  
deal of trea-  
sure under  
the Cross.

Christ-crosse is no letter, and yet that  
taught him more then all the letters in  
the row. Gods House of Correction, is his  
School of Instruction. All the stones that  
came about Stephens ears, did but knock  
him closer to Christ the corner-stone.  
The waves did but lift Noah's Ark near-  
er to Heaven; and the higher the waters  
grew, the more near the Ark was lifted up  
to Heaven; Afflictions do lift up the soul  
to more rich, clear, and full enjoyments  
of God. *Hos. 2. 14. Behold, I will allure her  
into the wilderness, and speak comfortably  
to her, (or rather, as the Hebrew hath it)  
I will earnestly or vehemently speak to  
her heart.* God makes afflictions to be  
but inlets to the souls more sweet and  
full of enjoyment of his blessed self. When  
was it that Stephen saw the Heavens open,  
and Christ standing at the right hand of  
God? but when the stones were about  
his ears, and there was but a short step  
betwixt him and eternity. And when did  
God appear in his glory to Jacob? but in  
the day of his troubles when the stones  
were his pillows, and the ground his bed,  
and the hedges his curtains, and the  
Heavens his Canopy; Then he saw the An-  
gels of God ascending and descending in their  
glistering robes. The Plant in Nazianzen  
grows with cutting; being cut, it flour-  
isheth; it contends with the Axe, it lives  
by

by dying, and by cutting it grows: so do Saints by their afflictions that do befall them, they gain more experience of the power of God supporting them, of the wisdom of God directing them, of the grace of God refreshing and cheering them, and of the goodnesse of God quieting and quickening of them, to a greater love to holiness, and to a greater delight in holiness, and to a more vehement pursuing after holiness.

I have read of a Fountain, that at noon day is cold, and at mid-night it grows warm: so many a precious Saint is cold God-wards, and Heaven-wards, and Holiness-wards, in the day of prosperity, that grow warm God-wards, and Heaven-wards, and Holiness-wards, in the mid-night of adversity.

Again, Afflictions serve to keep the hearts of the Saints humble and tender, Lam. 3. 19, 20. Remembring my affliction, and my misery, the wormwood, and the gall; my soul bath them still in remembrance, and is humbled in me, or bowed down in me, as the Original hath it. So David, when he was under the rod, could say, I was dumb, I opened not my mouth, because thou didst it.

I have read of one, who when any thing fell out prosperously, would read over the Lamentation of Jeremiah, and that kept

H 3

his

So many a precious Saint hath found much spiritual and heavenly Treasure under the crosses they have met withal.

וְחַשְׁוֹתָ  
from  
שׁוֹחַ

Gregory Nazianzen.



his heart tender, humble, and low. Prosperity doth not contribute more to the puffing up the soul, then adversity doth to the bowing down of the soul; This the Saints by experience find, and therefore they can kisse and embrace the Crosse, as others do the worlds Crown.

Again, They serve to bring the Saints nearer to God, and to make them more importunate, and earnest in prayer with God. *Before I was afflicted I went astray, but now have I kept thy word. It is good for me that I have been afflicted, that I might learn thy Statutes. I will be to Ephraim as a Lyon, and as a young Lyon to the house of Judah. I, even I will tear, and go away, I will take away, and none shall rescue him. I will go and return to my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me early. And so they did. Come (say they) and let us return unto the Lord, for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days he will revive us, in the third day, he will raise us up, and we shall live in his sight. So when God had hedged up their way with thorns, then they say, I will go and return to my first husband, for then was it with me better then now, Ah the joy, the peace, the comfort, the delight, and content that did attend us, when we kept close communion with God, doth be-*

Psal 119. 67

71.

Hof. 5 14, 15.

Chap. 6. 1, 2.

The more precious odours, and the purest spices are beaten, and bruised, the sweeter scent and favour they send abroad. So do Saints when they are afflicted. Hof. 2, 6, 7.

bespeak our return to God. *We will return to our first husband, for then was it with us better then now.*

When *Tiribazus* a Noble *Persian*, was Arrested, he drew out his sword, and defended himself; but when they told him that they came to carry him to the King, he willingly yielded: so, though a Saint, may at first stand a little out, yet when he remembers, that afflictions are to carry him nearer to God, he yields, and kisses the rod. Afflictions are like the prick at the *Nightingales* breast, that awakes her, and puts her upon her sweet and delightful singings.

Again, Afflictions they serve to revive and recover decayed graces, they inflame that love that's cold, and they quicken that faith that is decaying, and they put life into those hopes that are withering, and spirits into those joys and comforts that are languishing. *Muske* (saith one) *when it hath lost its sweetness, if it be put into the sink amongst filth, it recovers it.* So do afflictions recover and revive decayed graces. The more Saints are beaten with the hammer of afflictions the more they are made the trumpets of Gods praises, and the more are their graces revived and quickned. Adversity abates the loveliness of the world that might entice us; it abates the lustiness of the flesh within,

Most men are like a top, that will not go unless you whip it, and the more you whip it, the better it goes. You know how to apply it. They that are in adversity, saith *Luther*, do better understand Scriptures; but those that are in prosperity, read them as a Verse in *Ovid*. Bees are kill'd with Honey, but quickned with Vinegar.

The honey of prosperity kills our graces, but the vinegar of adversity quickens our graces.

that might incite us to folly and vanities, and it abets the spirit in his quarrel to the two former, which tends much to the reviving and recovering of decayed graces. Now suppose afflictions and troubles attend the ways of holiness, yet seeing that they all work for the great profit and singular advantage of the Saints, let no soul be so mad, as to leave an afflicted way of holiness, to walk in a smooth path of wickedness.

*The second Remedy*

2. Remedy.

The Christian Souldier shall ever be Master of the day  
(*Mori posse, vinci non posse,* said Cyprian to Cornelius) he may suffer death, but never conquest.

**A**gainst this device of Satan, is, solemnly to consider, That all the afflictions that do befall the Saints, do only reach their worser part; they reach not, they hurt not their noble part, their best part; all the arrows stick in the Target, they reach not the conscience. *And who shall harm you, if you be followers of that which is good? (saith the Apostle.)* That is, none shall harm you; they may thus and thus afflict you, but they shall never harm you.

It was the speech of a Heathen, when as by the Tyrant he was commanded to be put into a Mortar, and to be beaten to pieces with an Iron Pestle, he cries out to his persecutors, *You do but beat the vessel, the case, the husk of Anaxarchus, you do not beat me;* His body was to him but as a case

case, a husk ; he counted his soul himself, which they could not reach: You are wise, and know how to apply it.

Socrates said of his Enemies, *They may kill me, but they cannot hurt me*: So afflictions may kill us, but they cannot hurt us : they may take away my life, but they cannot take away my God, my Christ, my Crown.

*The third Remedy*

**A**gainst this Device of Satan, is seriously to consider, That the afflictions that do attend the Saints in the ways of holinesse, are but short and momentary. *Sorrow may abide for a night, but joy comes in the morning* ; this short storm will end in an everlasting calm, this short night will end in a glorious day, that shall never have end. 'Tis but a very short time between grace and glory, between our title to the Crown, and our wearing the Crown, between our right to the heavenly inheritance, and our possession of the heavenly inheritance. Fourteen thousand years to the Lord, is but as one day ; what is our life, but a shadow, a bubble, a flower, a post, a span, a dream ? &c. yea, so small a while doth the hand of the Lord rest upon us that Luther cannot get diminutives enough to extenuate it; for he calls it a very little little cross that we bear. The Prophet in *Isa. 26. 20.* (*to pikron mikron*).

3. Remedy.

There are none of Gods afflicted ones that have not their (*lucida intervalla*) intermissions, respits, and breathing whiles, under their short and momentary afflictions. When Gods hand is on thy back, let thy hand be on thy mouth; for though the affliction be sharp, it shall be but short.

John 16. 21.  
Heb. 10. 36.

Ἐν ὧν μικρὸν  
ὁ σὸν ὁ σὸν.

*Nebecula est,  
cito transibit.  
Athanasius.*

4. Remedy.

*Augſin asketh  
(ſi amatur  
quemodo infir-  
matur) if he*

*mikron*) ſaith the indignation doth not (*transfire*) paſs, but (*pertransfire*) overpaſs. The ſharpeſſe, ſhortneſſe, and ſuddenneſſe of it is ſet forth by the travel of a woman, *John. 16. 21.* And that is a ſweet Scripture, *For ye have need of patience, but after ye have done the will of God, ye might receive the promiſe. For yet a little while he that ſhall come, will come, and will not tarry* (*Tantillum, tantillum adhuc puſillum.*) A little, little, little while.

When *Athanaſius's* friends came to bewail him, becauſe of his miſery and baniſhment, he ſaid, *It is but a litte clowd, and will quickly be gone. Twill be but as a day before God will give his afflicted ones beauty for aſhes, the Oyle of gladneſſe for the ſpirit of heavineſſe; before he will turn all your ſighing into ſinging, all your lamentations to conſolations, your ſackcloth into ſilks, aſhes into oyntments, and your faſts into everlaſting feaſts, &c.*

#### *The fourth Remedy*

**A**gainſt this Device of Satan, is, ſeriously to conſider, That the afflictions that do befall the Saints are ſuch as proceed from Gods deareſt love. As many as I love, I rebuke and chaſten. Saints, ſaith God, think not that I hate you, becauſe I thus chide you; he that eſcapes reprehension, may ſuſpect his adoption. God

God had one Son without corruption, but no Son without correction. A gracious soul may look through the darkest cloud, and see a God smiling on him. We must look through the anger of his correction, to the sweetness of his countenance; and as by a Rain-bow we see the beautiful image of the Sunns light, in the midst of a dark and waterish cloud.

When Munster lay sick, and his friends asked him how he did, and how he felt himself, he pointed to his sores and Ulcers (whereof he was full) and said, *These are Gods Gems and Jewels, wherewith he decketh his best friends, and to me they are more precious then all the gold and silver in the world.* A soul at first conversion is but rough-cast; but God by afflictions doth square and fit, and fashion it for that glory above, which doth speak them out to flow from precious love; therefore the afflictions that do attend the people of God should be no bar to holiness, nor no motive to draw the soul to wayes of wickedness.

were belov'd how came he to be sick? So are wicked men apt to say, because they know not that corrections are pledges of our adoption, and badges of our Son-ship. God had one Son without sin, but none without sorrow.

*The fifth Remedy*

**A**gainst this Device of sathan, is, solemnly to consider, That 'tis our duty and glory not to measure afflictions by the smart, but by the end. When Israel was

5. Remedy.



Exod. 11,

Ezra 1.

Afflictions  
they are but  
our Fathers  
Gold-smiths,  
who are work-  
ing to adde  
Pearls to our  
Crowns.

*Tiberius* saw  
Paradise when  
he walked up-  
on hot burn-  
ing coals.

*Herodotus* said  
of the *Assyrians*,  
Let them drink  
nothing but  
wormwood all  
their life long:  
when they dye,  
they shall swim  
in Honey:

You are wise  
and know how  
to apply it.

was dismissed out of *Ægypt*, 'twas with gold and ear-rings. So the *Jews*, were dismissed out of *Babylon*, with gifts, jewels, and all necessary utensils. Look more at the latter end of a Christian, then the beginning of his affliction: Consider the patience of *Job*, & what end the Lord made with him. Look not upon *Lazarus* lying at *Dives* door, but lying in *Abraham's* bosom. Look not to the beginning of *Joseph*, who was so far from his dream, that the Sun and Moon should reverence him, that for two years he was cast where he could see neither Sun, Moon nor Stars; but behold him at the last made Ruler over *Ægypt*. Look not upon *David*, as there was but a step between him and death, nor as he was envied by some, and slighted and despised by others; but behold him seated in his Royal Throne, and dying in his bed of honour, and his Son *Solomon* and all his glistering Nobles about him. Afflictions they are but as a dark entry into your Fathers house, they are but as a dirty lane to a Royal Palace. Now tell me souls, whether it be not very great madnesse to shun the ways of holinesse, and to walk in the ways of wickednesse, because of those afflictions that do attend the ways of holiness.

The

## The sixth Remedy

**A**gainst this Device of Satan, is seriously to consider, That the design of God in all the afflictions that do befall them, is only to try them, 'tis not to wrong them, nor to ruine them, as ignorant souls are apt to think. *He knoweth the way that I take, and when he hath tryed me, I shall come forth as gold,* saith patient Job. So in Dan. 8. 2. *And thou shalt remember all the way which the Lord thy God led thee these forty years in the Wildernesse, to humble thee, and to prove thee to know what was in thy heart, whether thou wouldst keep his Commandements or no.* God afflicted them thus, that he might make known to themselves and others what was in their hearts. When fire is put to green wood, there comes out abundance of watery stufte that before appeared not; when the pond is empty, the mud, filth, and toads come to light. The snow covers many a dunghil, so doth prosperity many a rotten heart. It is easie to wade in a warm bath, and every Bird can sing in a Sun-shine day, &c. Hard weather tries what health we have; afflictions try what sap we have, what grace we have. Withered leaves soon fall off in windy weather, rotten boughs quickly break with heavy

## 6. Remedy.

The King of Aracum in Scaliger, tries her whom he means to marry, by sweating; if they be sweet, then he marries them; if not, then he rejects them. You may easily make the Application.

Dunghils raked, send out a filthy steam, Oynments a sweet perfume. This is applicable to sinners and Saints under the rod.

heavy weights, &c. You are wise, and know how, to apply it.

Afflictions are like pinching frosts, that will search us, where we are most unsound, we shall soonest complain, and where most corruptions lye, we shall most shrink. We try Mettal by knocking, if it sound well, then we like it: So God tries his by knocking, and if under knocks they yield a pleasant sound, God will turn their night into day, and their bitter into sweet, and their Crosse into a Crown; and they shall hear that voice, *Arise and shine, for the glory of the Lord is risen upon thee, and the favours of the Lord are flowing in on thee.*

#### The Seventh Remedy

##### 7. Remedy.

Sin oftentimes makes men insensible of the wrath of the Almighty. Sin transforms many a man, as it were into those Bears in Pliny, that

**A**gainst this Device of Satan, is, solemnly to consider, That the afflictions, wrath and misery that do attend the wayes of wickednesse, are farre greater, and heavier then those are, that do attend the wayes of holinesse. Oh! the gauling, girding, lashing, and gnawing of Conscience that do attend souls in a way of wickedness. *The wicked (saith Isaiab) are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace to the wicked, saith my God. There are snares in all their me-*

cies, and curses and crosses do attend all their comforts, both at home and abroad. What is a fine suit of cloaths with the Plague in it? And what's a golden Cup when there is poyson at the bottome? or what's a silken stocken with a broken leg in it? The curse of God, the wrath of God, the hatred of God, and the fierce indignation of God doe alwayes attend sinners, walking in a way of wickedness. Turn to *Deut.* 28. and read from *vers.* 15. to the end of that Chapter; and turn to *Levit.* 26. and read from *vers.* 14. to the end of that Chapter; and then you shall see, how the curse of God haunts the wicked (as it were a fury) in all his wayes. In the City it attends him, in the Country it hovers over him; coming in, it accompanies him; going forth, it follows him, and in travel it is his Comrade; it fills his store with strife, and mingles the wrath of God with his sweetest morsels. It is a moth in his Wardrobe, murrain among his Cattle, mildew in the field, rot among sheep, and oft times makes the fruit of his loyns, his greatest vexation, and confusion. There is no solid joy, nor lasting peace, nor pure comfort, that attends sinners in their sinful ways. There is a sword of vengeance that doth every moment hang over their heads, by a small thread; and what joy and content can attend such souls,

could not be stirred with the sharpest prickles: or those fishes in *Aristotle*, that though they have spears thrust into their sides, yet they awake not.

Sin brings in sorrow, and sickness, &c. The Rabbins say, that when *Adam* tasted the forbidden fruit, his head ached,

*Sirens* are said to sing curiously while they live, but

to roar horribly when they dye. So do the wicked.

souls, if the eye of Conscience be but so far open, as to see the sword? Ah! the horrors and terrors, the tremblings and shakings that attend their souls.

*The tenth Device that Satan bath to draw the soul to Sin, is,*

10. Device.

**B**Y working them to be frequent, in comparing themselves and their ways with those that are reputed or reported to be worse then themselves. By this Device the Devil drew the proud Pharisee to bless himself in a cursed condition; *God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican, &c.* Why, saith Satan, you swear but petty Oaths, as by your faith, and troth, &c. but such and such swear by wounds and blood; you are now and then a little wanton, but such and such do daily defile and pollute themselves, by actuall uncleannesse, and filthinesse; you deceive and over-reach your neighbours in things that are but as toyes and trifles, but such and such deceive and over-reach others in things of greatest concernment, even to their ruine and undoings; you do but sit, and chat, and sip with the drunkard, but such and such sit, and drink, and are drunk with the drunkard; you are only



only a little proud in heart and habit, in looks and words, &c.

Now the Remedies against this Device of the Devil, are these.

*The first Remedy*

**A**gainst this Device of Satan, is, solemnly to consider this, That there is not a greater, nor a clearer Argument to prove a man an hypocrite, then to be quick-sighted abroad, and blind at home; Then to see a mote in another mans eye, and not a beam in his own eye; then to use spectacles to behold other mens sins, rather then looking-glasses to behold his, own; rather to be always holding his finger upon other mens sores, then to be amplifying and aggravating other mens sins, and mitigating of his own, &c.

*The second Remedy*

**A**gainst this Device of Satan, is, To spend more time in comparing of your internal and external actions with the Rule, with the word, by which you must be judg'd at last; then in comparing of your selves with those that are worse then your selves. That man that comparing his self with others that are worse

1. Remedy.

History speaks of a kind of Witches, that stirring abroad would put on their eyes, but returning home they boxed them up again. So do Hypocrites.

2. Remedy.

The nearer we draw to God and his word, the more rottenness we shall find in our



bones. The more any man looks into the body of the Sun, the lesse he seeth when he looks down again. It is said of the *Basiliske*. That if he look into a glasse, he presently dyeth. So will sin, and a sinner (in a spiritual sense) when the soul looks into the Word which is Gods glasse, &c.

then himself, may seem (to himself and others) to be an Angel; yet comparing himself with the word, may see himself to be like the Devil, yea, a very Devil. *Have not I chosen twelve, and one of you is a Devil?* Such men are like him, as if they were spit out of his mouth.

Satan is called *The God of this world*, because, as God at first did but speak the word, and it was done: so, if the Devil doth but hold up his finger, give the least hint, they will do his will, though they undo their souls for ever. Ah! what Monsters would these men appear to be, did they but compare themselves with a righteous rule, and not with the most unrighteous men; they would appear to be as black as Hell it self.

### *The third Remedy*

#### 3. Remedy.

As in Heaven one is more glorious then another: So in Hell, one shall be more miserable then another. *August.*

**A**gainst this Device of Satan, is, seriously to consider, That though thy sins be not as great as others yet without sound repentance on thy side, and pardoning mercy on Gods, thou wilt be as certainly damned as others, though not equally tormented with others. What though Hell shall not be so hot to thee as others, yet thou must as certainly to Hell as others, unlesse the glorious grace of God shines forth upon thee in the face of Christ

Christ. God will suit mens punishments to their sins, the greatest sins shall be attended with the greatest punishments, and lesser sins with lesser punishments; alas! what a poor comfort will this be to thee when thou comest to dye, to consider, that thou shalt not be equally tormented with others, yet must be for ever shut out from the glorious presence of God, Christ, Angels, and Saints, and from those good things of eternal life, that are so many, that they exceed number; so great, that they exceed measure; so precious, that they exceed estimation. Sure it is, that the tears of Heaven are not sufficient to bewaile the losse of Heaven; the worm of grief knows as painful, as the fire burns. If those souls, *Acts 20.* wept, because they should see *Pauls* face no more, how deplorable is the eternal deprivation of the beatifical Vision?

But this is not all, thou shalt not be only shut out of Heaven, but shut up in Hell for ever; not only shut out from the presence of God and Angels, &c. but shut up with Devils, and damned spirits for ever; not onely shut out from those sweet, surpassing, unexpressible, and everlasting pleasures that be at Gods right hand, but shut up forever under those torments that are easeless, remediless, and endless. Ah souls! were it not ten thousand times bet-

The gate of Indulgence, the gate of Hope, the gate of Mercy, the gate of Glory, the gate of Consolation, and the gate of Salvation, will be for ever shut against them, *Mat. 25. 10.*

'Twas a good saying of *Chrysostome*, speaking of Hell (*Ne queramus ubi sit, sed quomodo illam fugiamus*) let us not seek where it is, but how we shall escape it.

Surely one  
good means to  
escape hell, is  
to take a turn  
or two in hell,  
by our daily  
Meditations.

ter for ye to break off your sins by repentance, then to go on in your sins, till you feel the truth of what now you hear?

The God of *Israel* is very merciful; ah that you would repent and return, that your souls might live for ever. Remember this, grievous is the torment of the damned, for the bitterness of the punishments, but most grievous for the eternity of the punishments. For to be tormented without end, this is that which goes beyond the bounds of all desperation; ah! how do the thoughts of this make the damned to roar and cry out for quietnesse of heart, and tear their hair, and gnash their teeth, and rage for madnesse, that they must dwell in everlasting burnings for ever.

*The cleventh Device that Satan hath to draw the soul to Sin, is,*

II. Device.

**BY** polluting and defiling the souls, and judgements of men with such dangerous errors, that do in their proper tendency tend to carry the souls of men to all loosenesse and wickednesse, as woful experience doth abundantly evidence. Ah! how many are there filled with these, and such like Christ-dishonouring, and soul-undoing Opinions, viz. *That Ordinances are poor, low, carnal things,*

things, and not only to be lived above, but without also, That the Scriptures are full of fallacies and uncertainties, and no further to be heeded then they agree with that spirit that is in them. That 'tis a poor low thing, if not Idolatry too, to worship God in a mediator. That the Resurrection is already past. That there was never any such man or person, as Jesus Christ; but that all is an Allegory and it signifies nothing but light and love and such good frames born in men. That there's no God, nor Devil, Heaven, nor Hell, but what is within us. That there is no sin in the Saints, they are under no Law but that of the Spirit, which is all freedom. That sin and grace are equally good, and agreeth to his will. With a hundred other horrid opinions, which hath caused wickednesse to break in as a flood among us, &c.

Now the Remedies against this Device of Satan are these that follow.

The first Remedy

**A**gainst this Device of Satan, is, solemnly to consider, That an erroneous vain mind is as odious to God, as a vicious life. He that had the Leprosie in his head, was to be pronounced utterly unclean. Grosse errors make the heart

I 3

foolish

I. Remedy.

A blind eye is worse then a lame foot.  
Lev. 13. 44.

The breath of the erroneous is infectious; and like the dogs of Congo they bite, though they bark not.

Through animosity to persist in error, is diabolical; it were best that we never erred, next to that, that we amended our error.

## 2. Remedy.

The greatest sinners are sure to be the greatest sufferers.

foolish, and render the life loose, and the soul light in the eye of God. Error spreads and frets like a Gangreen, and renders the soul a Leper in the sight of God.

It was Gods heavy and dreadful plague upon the *Gentiles*, to be given up to a mind void of Judgement, or an injudicious mind, or a mind rejected, disallowed, abhorred of God; or a mind that none have cause to glory in, but rather to be ashamed of. I think that in these days God punisheth many mens former wickednesses, by giving them up to soul-ruining errors. Ah Lord! this mercy I humbly beg, that thou wouldest rather take me into thine own hand, and do any thing with me, then give me up to those sad errors, to which thousands have married their souls, and are in a way of perishing for ever.

## The second Remedy

Against this Device of Satan, is, To receive the Truth affectionately, and let it dwell in your souls plenteously; when men stand out against the Truth, when Truth would enter, and men bar the door of their souls against Truth, God in Justice gives up such souls to be deluded & deceived by error, to their eternal

nal

nal undoing, 2 Theff. 2. 10, 11, 12. Be-  
cause they received not the love of the truth,  
that they might be saved, God shall send them  
strong delusions (or as the Greek hath it,  
The efficacy of errorr.) That they should be-  
lieve a lye. That they all might be damned,  
who believed not the truth, but had plea-  
sure in unrighteousnesse. Ah sirs! as you  
love your souls, doe not tempt God,  
do not provoke God, by your withstand-  
ing Truth, and out-facing Truth, to give  
you up to believe a lye, that you may be  
damned. There are no men on earth so  
fenc'd against errorr, as those are that  
receive the Truth in the love of it. Such  
souls are not easily tossed too and fro, and  
carried about with every wind of doctrine, by  
the slight of men, and cunning craftinesse,  
wherby they lye in wait to deceive. 'Tis  
not he that receives most of the Truth in-  
to his head, but he that receives most of  
the truth affectionately into his heart,  
that shall enjoy the happiness of having  
his judgement sound, and clear, when o-  
thers shall be de'uded and deceived by  
them, who make it their businesse to in-  
fect the judgements, and to undo the souls  
of men.

Ah souls! as you would not have your  
judgements polluted and defiled with er-  
rour, Let the word of the Lord, that is  
more precious then Gold, yea then fine

I 4

Gold,

ἐν ἰσχυρίᾳ  
πλάνης.

Ephes. 4. 14  
ἐν τῇ κούρα  
Gr. signifies  
cogging with  
a Dye; such  
slights as  
Cheaters and  
false Gamesters  
use at Dice.

Col. 3. 16.  
ἐνοικετω, i.e.  
Indwell in  
you, as an in-  
grafted word



incorporated into your souls, so concocted and digested by you, as that you turn it into a part of your selves.

They must needs erre that know not Gods ways; yet can they not wander so wide, as to miss of hell.

*Veritas vincit*  
Truth (at last) triumphs.

*Veritas stat in aperto Campo.*  
Truth stands in the open fields, I, and it makes those souls stand in whom it dwells, when others fall as Stars from Heaven.

Gold, dwell plenteously in you. 'Tis not the hearing of Truth, nor the knowing of Truth, nor the commending of Truth, nor the talking of Truth, but the in-dwelling of Truth in your souls, that will keep your judgements chaste and sound, in the midst of all those glistering errors that betray many souls into his hands, that can easily transforme himself into an Angel of light, that he may draw others to lye in Chains of darknesse with him for ever. Oh! let not the word be a stranger, but make it your choicest familiar; then will you be able to stand in the day, where in many shall fall on your right hand, and on your left, by the subtilty of those that shall say, *Loe here is Christ, and loe there is Christ.*

There was more wit then grace in his speech that counselled his friends, Not to come too nigh unto Truth, lest his teeth should be beaten out with its beels. Ah souls! if truth dwell plenteously in you, you are happy, if not, you are unhappy under all your greatest felicity.

*It is with Truth (saith Melancthon) as 'tis with holy water, every one praised it, and thought it had some rare vertue in it, but offer to sprinkle them with it, and they will shut their eyes, and turn away their faces from it.*

The

## The third Remedy

**A**gainst this Device of Satan, is, to  
 solemnly to consider, That Errour  
 makes the owner to suffer losse. All the  
 pains and labour that men take to defend  
 and maintain their errours, to spread  
 abroad, and infect the world with their  
 errours, shall bring no profit, nor no com-  
 fort to them in that day, wherein every  
 mans work shall be made manifest, and the  
 fire shall try it, of what sort it is, as the A-  
 postle shews, in that remarkable Scripture,  
 1 Cor. 3. 11, 12, 13, 14, 15. Ah that all  
 those that rise early, and go to bed late,  
 that spend their time, their strength, their  
 spirits, their all, to advance and spread  
 abroad God dishonouring, and soul-un-  
 doing Opinions, would seriously consider  
 of this, That they shall lose all the  
 pains, cost, and charge that they have  
 been, or shall be at, for the propagating  
 of errour; and if they are ever saved, it  
 shall be by fire, as the Apost'e there  
 shews. Ah firs! is it nothing to lay out  
 your money for that which is not bread?  
 and your strength for that which will  
 not, which cannot profit you in the day  
 that you must make up your account;  
 and all your works must be tryed by fire.  
 Ah! that such souls would now at last,  
 buy

## 3. Remedy.

Errour as a  
 glass is bright,  
 but brittle, and  
 cannot indure  
 the hammer,  
 or fire, as gold  
 can, which  
 though rub'd,  
 or melted, re-  
 mains firm  
 and orient.

*buy the truth, and sell it not.* Remember, you can never over-buy it, whatsoever you give for it; you can never sufficiently sell it, if you should have all the world in exchange for it.

*Major fuit cura  
Caesari libellorum quam  
pauperum.*

It is said of *Cæsar*, That he had greater care of his Books, then of his Royal Robes: for swimming through the waters to escape his Enemies, he carried his Books in his hand above the waters, but lost his Robes. Ah! what are *Cæsars* Books to Gods Books? Well, remember this, that one day, yea, one hour spent in the study of Truth, or spreading abroad of Truth, will yield the soul more comfort and profit, then many thousand years spent in the study and spreading abroad of corrupt and vain opinions, that have their rise from Hell, and not from Heaven: from the god of this world, and not from that God that shall at last judge this world, and all the corrupt opinions of men.

*The fourth Remedy*

4. Remedy.

One old piece of Gold, is worth a thousand new Counters; and

**A**gainst this Device of Satan, is, To hate, reect, and abominate all those Doctrines and Opinions that are contrary to Godlineſſe, and that open a door to prophaneſſe, and all ſuch doctrines and opinions that require men to hold forth a ſtriſtneſſe, above what the

the Scripture requireth: And all such doctrines and opinions, that do advance and lift up corrupted nature, to the doing of supernatural things, which none can do, but by that supernatural power that raised Christ from the grave: And all such opinions, that doe lift our own righteousness, in the room of Christs righteousness; that place good works in the Throne of Christ, and makes them Co-partners with Christ, &c. And all those opinions and doctrines, that do so set up, and cry up Christ and his righteousness, as to cry down all duties of holiness and righteousness: And all those doctrines and opinions, that do make the glorious and blessed privileges of believers in the days of the Gospel, to be lesser, fewer, and weaker, then they were in the time of the Law. Ah! did your souls arise with a holy hatred, and a strong indignation against such doctrines and opinions, you would stand when others fall, and you would shine as the Sun in her glory, when many, that were once as shining Stars, may go forth as stinking snuffs.

### The fifth Remedy

**A**gainst this Device of Satan, is, To hold fast the Truth. As men take hold on the Arm of flesh, till they let go

one old truth  
of God is more  
worth then a  
thousand new  
errours. True  
hatred is *his*  
*ταπεινω* to the  
whole kind.  
'Tis sad to  
frown upon  
one errour  
and smile up-  
on another.

Gideon had seventy Sons,  
and but one  
Bastard, and  
yet that Bastard destroyed all the rest.  
Judges 8. 13.  
One turn may  
bring a man  
quite out of  
the way.

### 5. Remedy.

Jer. 17. 5:

2 Tim. 1. 13.

Titus 1. 9.

The Priests of  
Mercury when  
they eat their  
figs and hony,  
cryed out

(ἡλικὴν ἢ ἀλὴ-  
θῆα) sweet is  
Truth,

It is with  
Truth, as with  
some plants  
which live

go the arm of God: so men take no hold  
on error, till they have let go their hold  
of Truth; therefore hold fast the Truth.  
Truth is thy Crown, hold fast thy Crown,  
and let no man take thy Crown from  
thee. Hath not God made Truth sweet to  
thy soul, yea, *sweeter then the Honey, or the  
Honey-comb?* and wilt not thou go on to  
Heaven, feeding upon Truth, that heavenly  
Honey-comb? as *Sampson*, did of his  
Honey-comb. Ah souls! have you not  
found Truth sweetning your spirits, and  
cheering your spirits, and warming your  
spirits, and raising your spirits, and corro-  
borating your spirits? have not you found  
Truth a guide to lead you, a staff to up-  
hold you, a cordial to strengthen you,  
and a Plaster to heal you? And will not  
you hold fast the Truth? Hath not Truth  
been your best friend in your worst days?  
Hath not Truth stood by you, when  
friends have forsaken you? Hath not  
Truth done more for you, then all the  
world could do against you; and will you  
not hold fast the Truth? Is not Truth  
your right eye, without which you can-  
not see for Christ? And your right hand,  
without which you cannot do for Christ:  
And your right foot, without which you  
cannot walk with Christ? And will you  
not hold fast Truth? O! hold fast the  
Truth in your judgements, and understand-  
ing;

things, in your wills and affections, in your profession and conversation.

Truth is more precious then gold, or Rubies, *and all the things thou canst desire are not to be compared to her.* Truth is that heavenly glasse, wherein we may see the lustre and glory of divine wisdom, power, greatnes, love, and mercifulness. In this glasse you may see the face of Christ, the favour of Christ, the riches of Christ, and the heart of Christ, beating and working sweetly towards your souls. Oh! let your souls cleave to Truth, as Ruth did to Naomi, and say, *I will not leave Truth, nor return from following after Truth; but where Truth goes, I will go, and where Truth lodgeth, I will lodge, & nothing but death shall part Truth and my soul.* What John said to the Church of Philadelphia, I may say to you; *Hold fast that which thou hast, that no man take thy Crown.* The Crown is the top of Royalties; such a thing is Truth, *Let no man take thy Crown.* Hold fast the faithful word, as Titus speaks. You were better let go any thing then Truth, you were better let go your honour, and riches, your friends, and pleasures, and the worlds favours, yea, your nearest and dearest relations, I, your very lives, then to let go Truth. Oh! keep the Truth, and Truth will keep you safe and happy for ever.

Blessed

and thrive but in warm climates.

Ruth 1. 15, 16.

Though I cannot dispuer for the truth, yet I can dye for the truth, said that blessed Martyr.

Tjt. 1. 9.

After ephe. 6. Hold fast as with tooth and nail, against those that would snatch it from us.



Blessed are those souls that are kept by Truth.

*The sixth Remedy*

6. Remedy.  
I have read of one, who seeing in a vision many snares of the Devil spread upon the earth, he sat down mourning, and said within himself (*Quis pertransiet ista*) who shall pass thorow these? whereunto he heard a voice answering (*humilitas pertransiet*) humility shall pass thorow them.

Psal. 25. 9.  
יְיָ יְיָ  
יְיָ  
Gnanavim,  
from Gnanab,

Against this Device of Satan, is, To keep humble; Humility will keep the soul free from many darts of Satan casting, and erroneous snares of his spreading. As low Trees and shrubs are free from many violent gusts and blasts of wind, which shake and rend the taller Trees; so humble souls are free from those gusts and blasts of error, that rend and tear proud lofty souls. Satan and the world hath least power to fasten errors upon humble souls. The God of Light and Truth delights to dwell with the humble; and the more Light and Truth dwells in the soul, the further off darkness and error will stand from the soul. The God of grace pours in graces into humble souls, as men pour liquor into empty vessels; and the more grace is poured into the soul, the lesse error shall be able to over power the soul, or to infect the soul.

That's a sweet word in Psalm. 25. 9. The meek (or, the humble) will be guided in judgement, and the meek will be taught his way. And certainly, souls guided by God, and taught by God, are not easily drawn

drawn aside into wayes of errorr. Oh! take heed of spiritual pride; pride fills our fancies, and weakens our graces, and makes roome in our hearts for errorr. There are no men on earth so soon entangled, and so easily conquered by errorr, as proud souls. Oh! 'tis dangerous to love to be wise above what is written; to be curious, and unsober in your desire of knowledge, and to trust to your own capacities and abilities, to undertake to pry into all secrets, and to be puffed up with a carnal mind. Souls that are thus a soaring up, above the bounds and limits of humility, usually fall into the very worst of errorrs, as experience doth daily evidence.

*The seventh Remedy*

**A**gainst this Device of Satan, is, solemnly to consider, The great evils that errorrs have produced. Errorr is a fruitful mother, and hath brought forth such monstrous Children, as hath set Towns, Cities, and Nations on fire. Errorr is that whorish woman, that hath cast down many, wounded many, yea, slain many strong men, and many great men, and many learned men, and many professing men in former times, and in our time, as is too evident to all that are not much left of God,

which signifies the humble or afflicted.

The high Tide quickly ebbs, and the highest Sun is presently declining. You know how to apply it.

The proud soul is like him that gazed upon the Moon, but fell into the pit.

*7. Remedy*

Errors in conscience produce many great evils, not only (*ad intra*) in mens own souls, but also (*ad extra*) in humane affairs.

God, destitute of the Truth, and blinded by Satan. Oh the graces that error hath weakened, and the sweet joyes and comforts that error hath clouded, if not buried. Oh the hands that error hath weakened, the eyes that error hath blinded, the judgements of men that error hath perverted, the minds that error hath darkened, the hearts that error hath hardened, the affections that error hath cooled, the consciences that error hath seared, and the lives of men that error hath polluted. Ah souls! can you solemnly consider of this, and not tremble more at error, then at Hell it self? &c.

*The twelfth Device that Satan hath to draw the soul to sin, is,*

12. Device.

**T**O affect wicked company, to keep wicked society; and oh! the horrid impieties and wickednesses that Satan hath drawn men to sin, by working them to sit and associate themselves with vain persons.

Now

Now the Remedies against this Device of the Devil, are these.

The first Remedy

Against this Device of Satan, is, To dwell (till your hearts be affected) upon those Commands of God that do expressly require us to shun the society of the wicked. Ephes. 5. 11. And have no fellowship with the unfruitful works of darknesse, but rather reprove them. Proverbs 5. 14, 15, 16. Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and passe away, 1 Cor. 5. 9, 10, 11. 2 Thess. 3. 6. Prov. 1. 10, to 15. Turn to these Scriptures, and let your souls dwell upon them, till a holy indignation be raised in your souls against fellowship with vain men. God will not take the wicked by the hand, as Job speaks; why then should you? Gods commands are not like those that are easily reversed, but they are like those of the Medes; that cannot be changed. If these Commands be not now observed by thee, they will at last be witnesses against thee, and mil-stones to sink thee, in that day that Christ shall judge thee.

1. Remedy.

*Non parentum  
aut majorum  
auctoritas sed  
Dei decentis  
imperium. Jer.*  
The Com-  
mands of God  
must outweigh  
all authority  
and example  
of men.

## The Second Remedy

## 2. Remedy.

*Eusebius* reports of *John* the Evangelist, that he would not suffer *Cervinus* the Heretick, in the same bath with him, lest some judgement should abide them both.

*Euseb lib. 2. cap. 25* A man that keepeth ill company, is like him that walketh in the Sun, tanned insensibly.

Prov. 13. 20.

**A**gainst this Device of Satan, is, seriously to consider, That their company is very infectious and dangerous, as is clear from the Scriptures above mentioned. Ah! how many have lost their names, and lost their estates, and strength, and God, and Heaven, and souls, by society with wicked men? As ye shun a stinking carcase; as the Sea-man shun sands, and Rocks, and shelves; As ye shun those that have the plague-sore running upon them, so should you shun the society of wicked men. As weeds endanger the corn, as bad humours endanger the blood, or as an infected house the neighbour-hood: so doth wicked company the soul.

*Was* a Heathen man, being at Sea in a great storm, and perceiving many wicked men with him in the ship, calling upon the gods; *Oh, saith he, forbear prayer, hold your tongues, I would not have the Gods take notice that you are here, they sure will drown us all, if they should.* Ah Sirs! could a Heathen see so much danger in the society of wicked men, and can you see none?

The

The third Remedy

**A**gainst this Device of Satan, is, To look always upon wicked men, under those names and notions that the Scripture doth set them out under. The Scripture calls them *Lions* for their fierceness, and *Bears* for their cruelty, and *Dragons* for their hideousness; and *Dogs* for their filthiness, and *Wolves* for their subtleness. The Scripture stiles them *Scorpions*, *Vipers*, *Thorns*, *Briars*, *Thistles*, *Brambles*, *stubbles*, *dirt*, *chaffe*, *dust*, *droffe*, *smoake*, *scum*, as you may see in the margin. 'Tis not safe to look upon wicked men under those names and notions that they set out themselves by, or that flatterers set them out by, this may delude the soul; but the looking upon them under those names and notions that the Scripture sets them out by, may preserve the soul from frequenting their company, and delighting in their society. Do not tell me what this man calls them, or how such and such count them; but tell me, how doth the Scripture call them, how doth the Scripture count them? As *Nabals* name was, so was his nature; and as wicked mens names are, so are their natures: You may know well enough what is within them, by the apt names that the Holy Ghost hath given them.

K 2

The

3. Remedy.  
1 Tim. 4. 17.  
Isa. 11. 7, 29.  
Ezek. 3. 10.  
Mat. 16. 9.  
Rev. 3. 5, 10.  
Mat. 3. 7.  
Isa. 10. 17, 27.  
Cnap. 4. 55.  
Ezek. 13. 26.  
Judg. 9. 14.  
Job 21. 18.  
Psal. 28. 42.  
Psal. 34. 18.  
Psal. 41.  
Ezek. 22. 18, 19.  
Isa. 65. 5.  
Ezek. 24. 8.  
*Laſant.* ſays  
of *Lucian* (*Nec  
diis, nec homi-  
nibus pepercit*)  
he ſpared nei-  
ther God nor  
man, ſuch  
Monſters are  
wicked men,  
which ſhould  
render their  
company to  
all that have  
taſted of the  
ſweetneſs of  
Divine love,  
a burden, and  
not a delight.



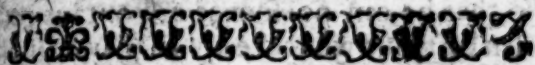
## The fourth Remedy

## 4. Remedy.

O Lord, let me not go to Hell, where the wicked are, for Lord, thou knowest, I never loved their company here. said a gracious Gentlewoman when she was to dye, being in much trouble of conscience.

2 Pet. 2. 7, 8.  
Vide Beza.

**A**gainst this Device of Satan, is, solemnly to consider, That the society and company of wicked men, have been a great grief and burden to those precious souls that were once glorious on Earth, and are now triumphing in Heaven, Psal. 120. 5, 6. *Woe is me that I dwell in Mesek, that I sojourn in the Tents of Kedar. My soul hath long dwelt with him that hateth peace.* So Jeremiah, *Oh that I had in the wilderness a lodging place of wayfaring men, that I might leave my people, and go from them; for they be all adulterers, an Assembly of treacherous men,* Jer. 9. 2. *So they vexed Lots righteous soul by their filthy conversation; they made his life a burden, they made death more desirable to him then life; yea, they made his life a lingering death.* Guilt or grief is all the good gracious souls get by conversing with wicked men.



The second thing to be shewed, is,

The several Devices that Satan hath (as to draw souls to sin, so) to keep souls from Holy Duties ; to hinder souls in Holy Services, and to keep them off from Religious performances.

And he shewed me Joshua the high Priest, standing before the Angel of the Lord, and Satan standing at his right hand to resist him.

Zech. 3. 1.

The truth of this I shall shew you in the following particulars.

The First Device that Satan hath to draw souls from holy duties, and to keep them off from Religious services, is,

**B**Y presenting the world in such a dress, and in such a garb to the soul, as to insnare the soul, and to win upon the affections of the soul ; he represents the world to them in its beauty and bravery, which proves a bewitching sight to a world of men. 'Tis true, this took not Christ, because Satan could find no matter

1. Device.

The beauty of the world soils a Christian more then the

strength; the  
flattering Sun-  
shine more  
then the blu-  
string storm.  
In storms we  
keep our Gar-  
ments close  
about us.

The Inhabi-  
tants of *Nilus*  
are deaf by  
the noise of  
the waters: so  
the world  
makes such a  
noise in mens  
ears, that they  
cannot hear  
the things of  
Heaven. The  
world is like  
the swallows  
dung, that put  
out *Tobias*  
his eyes. The  
Champions  
could not  
wring an Ap-  
ple out of  
*Milo's* hand,  
by strong  
hand, but a  
fair maid by  
fair means got  
it presently.

in him for his temptation to work upon  
so that he can no sooner cast out his gol-  
den bait, but we are ready to play with it,  
and to nibble at it, he can no sooner throw  
out his golden Ball, but men are apt to  
run after it, though they lose God and  
their souls in the pursuit. Ah! how ma-  
ny professors in these dayes have for a  
time followed hard after God, Christ, and  
Ordinances, till the Devil hath set before  
them the world in all its beauty and bra-  
very, which hath so bewitched their souls,  
that they have growne to have low  
thoughts of holy things, and then to be  
cold in their affections to holy things, and  
then to slight them, and at last, with the  
young man in the Gospel, to turn their  
backs upon them. Ah! the time, the  
thoughts, the spirits, the hearts, the souls,  
the duties, the services that the inordinate  
love of this wicked world doth eat up, and  
destroy, and hath eat up, and destroyed.  
Where one thousand are destroyed by the  
worlds frowns, ten thousand are destroy-  
ed by the worlds smiles. The world *Siren*-  
like, it sings us, and sinks us; it kisses us,  
and betrays us, like *Judas*; it kisses us, and  
smites us under the fifth rib, like *Joab*.  
The honours, splendor, and all the glory  
of this world, are but sweet poysons, that  
will much endanger us, if they do not e-  
ternally destroy us. Ah! the multitude

of souls that have surfeited of these sweet baits, and died for ever.

Now the Remedies against this Device of Satan, are these.

*The first Remedy*

**A**gainst this Device of Satan, is, To dwell upon the impotency and weakness of all these things here below; they are not able to secure you from the least evil: They are not able to procure you the least desirable good. The Crown of gold cannot cure the head-ach; nor the Velvet slipper ease the Gout; nor the Jewel about the neck cannot take away the pain of the teeth. The Frogs of Egypt entered into the rich mens houses of Egypt, as well as the poor; our daily experience doth evidence this, That all the honours, and riches, &c. that men enjoy, cannot free them from the Collick, the Fever, or lesser Diseases. Nay, that which may seem most strange, is, That a great deal of wealth cannot keep men from falling into extream poverty, Judges 1. 6. you shall find seventy Kings with their fingers and toes cut off, glad like whelps to lick up crumbs under another Kings Table; and shortly after, the same King that brought them to this penury,

*4. Remedy.*

The Prior in Melanthen, rolled his hands up and down in a Bason full of Angels, thinking thereby to have charmed his Gout; but it would not do.

Nugas the Scythian, despising the rich Presents and Ornaments that were sent unto him by the Emperour of Constantinople, asked whether those things could

drive away calamities, diseases, or death.

is reduced to the same poverty and misery. Why then should that be a bar to keep thee out of Heaven, that cannot give thee the least ease on Earth.

### The second Remedy

#### 2. Remedy.

*Gilimex K. of Vandals, led in triumph by Belisarius, cried out, Vanity of vanity, all is vanity.*

The fancy of *Lucian*, who placeth *Charon* on the top of an high Hill, viewing all the affairs of men living and looking on their greatest Cities as little BIRDSNESTS is very pleasant.

**A**gainst this Device of Satan, is, To dwell upon the vanity of them, as well as upon the impotency of all worldly good. This is the sum of *Solomons* Sermon, *Vanity of vanity, and all is vanity.* This our first Parents found, and therefore named their second Son *Abel*, or *vanity.* *Solomon* that had tried these things, and could best tell the vanity of them, he Preacheth this Sermon over again and again, *Vanity of vanity, and all is vanity.* 'Tis sad to think how many thousands there be that can say with the Preacher, *Vanity of vanity, all is Vanity,* nay, swear it, and yet follow after these things, as if there were no other glory, nor felicity, but what's to be found in these things they call *Vanity.* Such men will sell Christ, Heaven, and their souls for a trifle, that call these things *vanity*, but doe not cordially believe them to be *vanity*, but set their hearts upon them, as if they were their Crown, the top of all their Royalty and glory. Oh! let your souls dwell upon the vanity of all things here below, till your



Your hearts be so thoroughly convinced and perswaded of the vanity of them, as to trample upon them, and make them a foot-stool for Christ to get up, and ride in a holy triumph in your hearts.

*Chrysostome* said once, That if he were the fittest in the world to preach a Sermon to the whole world, gathered together in one Congregation, and had some high Mountain for his Pulpit, from whence he might have a prospect of all the world in his view, and were furnished with a voyce of Brasse, a voyce as loud as the Trumpet of the Arch-Angel, that all the world might hear him, he would chuse to preach upon no other Text then that in the Psalms, O mortal men, how long will ye love vanity, and follow after leasing?

Tell me, you that say all things under the Sun are vanity, if you do really believe what you say; why doe you spend more thoughts and time on the world, then you do on Christ, Heaven, and your immortal souls? Why doe you then neglect your duty towards God, to get the world? Why do you then so eagerly pursue after the world, and are so cold in your pursuing after God, Christ, and Holinesse? Why then are your hearts so exceedingly raised, when the world comes in, and smiles upon you; and so much dejected, and cast down, when the world frowns

Oh the imperfection, the ingratitude, the levity, the inconstancy, the perfidiousness of those creatures we most servilely affect.

Ah did we but weigh mans pain with his payment; his crosses, with his mercies; his miseries with his pleasures; we should then see that there is nothing got by the bargain, & conclude, *Vanity of vanity, all is vanity.*



frowns upon you, and with *Jonahs* gourd withers before you.

*The third Remedy*

3. Remedy.

Riches were never true to any that trusted to them; they have deceived men, as *Job's* brook did the poor Traveller, in the Summer-season.

1 Cor 7 31. intimateth, that there is nothing of any firmness, or solid consistence in the Creature.

**A**gainst this Device of Satan, is, To dwell much upon the uncertainty, the mutability, and inconstancy of all things under the Sun. Man himself is but the dream of a dream, but the generation of a fancy, but an empty vanity, but the curious picture of nothing, a poor feeble, dying flash. All temporals are as transitory as a hasty head-long torrent, a shadow, a Ship, a Bird, an Arrow, a Post that passeth by; *Why shouldst thou set thine eyes upon that which is not?* saith Solomon. And saith the Apostle. *The fashion of this world passeth away. Heaven only hath a foundation, Earth hath none, but is hanged upon nothing, as Job speaks.* The Apostle willed *Timothy*, to Charge rich men that they be not high-minded, nor put their trust in uncertain riches. They are like bad Servants, whose shoes are made of running leather, and will never tarry long with one Master; as a Bird hoppeth from Tree to Tree, so doe the honours and riches of this world, from man to man; let *Job* and *Nebuchadnezzar* testifie this truth, who fell from great wealth, to great want. No man can promise himself to be wealthy

wealthy till night ; one storm at Sea one  
 coal of fire, one false friend, one unadvised  
 word, one false witness may make thee a  
 beggar, and a prisoner all at once. All the  
 riches and glory of this world is but as  
 smoke and chaffe that vanisheth ; *As a*  
*dream and vision in the night that tarrieth*  
*not.* As if a hungry man dreameth, and  
 thinketh that he eateth, and when he a-  
 waketh his soul is empty ; and like a thirsty  
 man which thinketh he drinketh, and be-  
 hold when he is awaked, his soul is faint, as  
 the Prophet *Esay* saith. Where is the  
 glory of *Solomon* ? the sumptuous buildings  
 of *Nebuchadnezzar* ? the nine hundred  
 Chariots of *Sisera* ? the power of *Alexan-*  
*der*, the authority of *Augustus*, that com-  
 manded the whole world to be taxed ?  
 Those that have been the most glorious,  
 what men generally account glorious  
 and excellent, have had inglorious ends ; as  
*Sampson* for strength ; *Absolom* for favour ;  
*Achitophel* for policy ; *Haman* for favour ;  
*Assur* for swiftnesse ; *Alexander* for great  
 Conquest, and yet after twelve years poi-  
 soned ; the same you may see in the migh-  
 ty four Kingdomes, the *Caldæan*, *Persi-*  
*an*, *Grecian*, and *Roman*, how soon were  
 they gone and forgotten ! Now rich, now  
 poor, now full, now empty, now in fa-  
 vour, anon out of favour, now honoura-  
 ble, now despised, now health, now sick-  
 nesse

The most re-  
 nowned *Fre-*  
*derick* lost all,  
 and sued to be  
 made but Sex-  
 ton of the  
 Church that  
 himself had  
 built.

I have read of  
 a poor Fisher-  
 man, who  
 while his nets  
 were a dry-  
 ing, slept up-  
 on the Rock,  
 and dreamed  
 that he was  
 made a King,  
 on a sudden,  
 starts up, and  
 leaping for  
 joy, fell down  
 from the  
 Rock, and in  
 the place of  
 his imaginary  
 felicities, loses  
 his little por-  
 tion of plea-  
 sures.

The pomp of  
this world  
*John* compa-  
reth to the  
Moon, which  
(*Ereſcit &  
decreſcit*) In-  
creaſeth and  
decreaſeth.  
*Apoc. 12. 15.*

neſſe, now ſtrength, now weakneſſe. Oh  
let not theſe uncertain things keep thee  
from thoſe holy ſervices, and heavenly  
employments, that may make thee hap-  
py for ever, and render thy ſoul eternally  
blessed, and at eaſe, when all theſe tran-  
ſitory things ſhall bid thy ſoul an everlaſt-  
ing farewel.

### The fourth Remedy

#### 4. Remedy.

*Henry* the ſe-  
cond hearing  
*Mentz* his  
chief City to  
be taken, uſed  
this blaſphe-  
mous ſpeech, *I  
ſhall never  
(ſaith he) love  
God any more,  
that I ſſ. red  
City ſo dear to  
me, to be taken  
from me.*

When one  
preſented *An-  
tipater* King of  
*Macedonia*,  
with a Book  
treating of  
Happineſſe,  
his answer

**A**gainſt this Device of Satan, is, ſer-  
iouſly to conſider, That the great  
things of this world are very hurtful and  
dangerous to the outward and inward  
man, through the corruptions that be in  
the hearts of men; oh! the reſt, the peace,  
the comfort, the content that the things  
of this world do ſtrip many men of. Oh  
the fears, the cares, the envy, the malice,  
the dangers, the miſchiefs, that they ſub-  
ject men to. They oftentimes make men  
carnally confident, *The rich mans riches  
are a ſtrong Tower in his imagination. I ſaid  
in my proſperity I ſhould never be moved.*  
They often ſwell the heart with pride, and  
make men forget God, and neglect God,  
and deſpiſe the Rock of their ſalvation.  
*When Jeſurun waxed fat, and was grown  
thick, and covered with fatneſſe, then he forgot  
God, and forſook God that made him, and liebre-  
ly eſteemed the Rock of his ſalvation, as Moſes  
ſpoke.*

speake. Ah ! the time, the thoughts, the spirits that the things of the world consume and spend. Oh ! how doe they hinder the actings of faith upon God ? How do they interrupt our sweet communion with God ? How do they abate our love to the people of God ? And cool our love to the things of God ? And work us to act like those that are most unlike to God ? Oh ! the deadnesse, the barrennesse that doth attend men under great outward mercies. Oh ! the riches of the world chokes the word ; that men live under the most soul-searching, and soul-enriching means with lean souls ; though they have full purses, though their chests are full of silver, yet their hearts are empty of grace.

In Gen. 13. 2. 'tis said, that *Abraham was very rich in Cattle, in silver, and in gold.* According to the Hebrew (*Chabbedgh*) 'tis *Abraham was very heavy* ; to shew, that riches are a heavy burden, and a hindrance many times to Heaven, and happiness.

King *Henry the Fourth*, asked the Duke of *Alva*, if he had observed the great Eclipse of the Sun which had lately happened, No (said the Duke) *I have so much to do on Earth, that I have no leisure to look up to Heaven.* Ah ! that this were not true of most professors in these days ; 'tis very sad to think, how their hearts

was (*Couschala-20*) I have no leisure.

That four good mothers beget four bad daughters ; great familiarity begets contempt, truth hatred, vertue envy, riches ignorance, a French Proverb.

Gen. 13. 2.  
ככ

*Ponacrites* bestowed five Talents for a gift upon one *Anacyon*, who for 2 nights after was so troubled with care how to keep them, and how to bestow them,

as he carried them back again to *Poly-crates*, saying, they were not worth the pains which he had already taken for them.

*Sicily* is so full of sweet flowers that dogs cannot hunt there: And what do all the sweet contents of this world, but make us lose the scent of Heaven.

hearts and time is so much taken up with earthly things, that they have scarce any leisure to look up to heaven, or to look after Christ; and the things that belong to their everlasting peace.

Riches, though well got, yet are but like to *Manna*, those that gathered lesse had no want, and those that gathered more, 'twas but a trouble and annoyance to them. The world is troublesome, and yet it is loved; what would it be, if it were peaceable? You imbrace it, though it be filthy; what would you do if it were beautiful? You cannot keep your hands from the Thorns; how earnest would you be then in gathering the Flowers? The world may be fitly likened to the *Serpent Scytale*, whereof it is reported, that when she cannot overtake the flying passenger, she doth with her beautiful colours so astonish and amaze them, that they have no power to pass away, till she have stung them. Ah! how many thousands are there now on earth, that have found this true by experience, that have spun a fair thread to strangle themselves, both temporally and eternally, by being bewitched by the beauty and bravery of this enticing world.



*The fifth Remedy*

**A**gainst this Device of Satan, is, To consider, That all the felicity of this world is mixt; our light is mixt with darkness, our joy with sorrow, our pleasures with pain, our honour with dishonour, our riches with wants. If our light be spiritual, clear, and quick, we may see in the felicity of this world, our wine mixt with water, our Honey with Gall, our sugar with wormwood, and our Roses with prickles. Sorrow attends worldly joy, danger attends worldly safety, loss attends worldly labours, tears attend worldly purposes. As to these things mens hopes are vain, their sorrow certain, and joy fained. The Apostle calls this world, *A sea of glasse*; a sea for the trouble of it, and glasse for the brittleness and bitterness of it. The honours, profits, pleasures, and delights of this world, are true Gardens of *Adonis*, where we can gather nothing but trivial flowers, surrounded with many bryars.

*The sixth Remedy*

**A**gainst this Device of Satan, is, To get better acquaintance, and better assurance of more blessed and glorious things.

5. Remedy.

Hark Scholar  
said the Har-  
lot to *Apulei-  
us*, 'Tis but a  
bitter-sweet  
you are so  
fond of.  
Surely all the  
things of this  
world, are but  
bitter-sweets.

6. Remedy.



Let Heaven be  
a mans object,  
and earth will  
soon be his  
abject.

Luther being  
at one time in  
some wants, it  
happened that  
a good sum of  
money was un-  
expectedly  
sent him by a  
Nobleman of  
Germany, at  
which being  
somewhat  
amazed, he  
said, I fear that  
God will give  
me my reward  
here, but I  
protest I will  
not be so satis-  
fied.

things. That which raised up their spi-  
rits, Heb. 10. and 11. to trample upon all  
the beauty, bravery, and glory of the  
world, was the acquaintance with, and  
assurance of better and more durable things.  
They took joyfully the spoiling of their goods,  
knowing in themselves, that they had in He-  
ven a better and a more durable substance.  
They look't for a house that had foundations,  
whose builder and maker was God: And they  
look't for another Country, even an heavenly.  
They saw him that was invisible, and had an  
eye to the recompence of reward: And thus  
made them count all the glory and brave-  
ry of this world, to be too poor and con-  
temptible for them to set their hearts up-  
on. The main reason why men dote upon  
the world, and damn their souls to get  
the world, is, Because they are not ac-  
quainted with a greater glory. Men eat  
Acorns, till they were acquainted with  
the use of Wheat. Ah! were men more  
acquainted with what union and commu-  
nion with God means; what 'tis to have  
a new name, and a new stone, that none  
knows, but he that hath it; did they but  
taste more of Heaven, and live more in  
Heaven, and had more glorious hopes of  
going to Heaven; ah! how easily would  
they have the Moon under their feet.

It was an excellent saying of Lewis of  
Bavayr, Emperour of Germany, \* Such  
Goods

Goods are worth getting and owning, as will not sink, or wash away, if a shipwrack happen, but will wade and swim out with us. It is recorded of Lazarus, That after his Resurrection from the dead, he was never seen to laugh, his thoughts and affections were so fixt in Heaven, though his body was on earth; and therefore he could not but slight temporal things, his heart being so bent and set upon eternals. There are goods of the Throne of Grace, as God, Christ, the Spirit, adoption, Justification, Remission of sin, peace with God, and peace with Conscience: And there are Goods of the foot-stool, as honours, riches, the favour of Creatures, and other comforts and accommodations of this life. Now he that hath acquaintance with, and assurance of the Goods of the Throne, will easily trample upon the Goods of the foot-stool, Ah that you would make it your businesse, your work, to mind more, and make sure more to your own souls, the great things of eternity, that will yield you joy in life, and peace in death, and a Crown of Righteousness in the day of Christ's appearing; and that will lift up your souls above all the beauty and bravery of this bewitching world: that will raise your feet above other mens heads. When a man comes to be assured of a Crown, a Scepter, the Royal Robes,

\* *Hujusmodi comparande sunt opes quae cum naufragio simul enatent.*

There is, saith Augustine, (*bona Throni*) Goods of the Throne; and there are (*bona Scabelli*) Goods of the foot-stool.

When Basil was tempted with money and preferment, saith he, give me money that may last for ever, and glory that may eternally flourish; for the fashion of this world passeth away, as the waters of a River that runs by a City.

Ec. he then begins to have low, mean, and contemptible thoughts of those things that before he highly prized: So will assurance of more great and glorious things breed in the soul a holy scorn and contempt of all these poor, mean things, which the soul before did value above God, Christ, and Heaven, &c.

*The seventh Remedy*

7. Remedy.

True happiness lies only in our enjoyment of a suitable good, a pure good, a total good, and an eternal good; and God is only such a good, and such a good can only satisfy the soul of man.

Philosophers could say, that he was never a happy man,

**A**gainst this Device of Satan, is, seriously to consider, That true happiness and satisfaction is not to be had in the injoyment of any worldly good. True happiness is too big, and too glorious a thing to be found in any thing below that God that is a Christians (*summum bonum*) chiefest good. The Blessed Angels, those glistering Courtiers, have all felicities and blessednesses; and yet have they neither gold, nor silver, nor jewels, nor none of the beauty and bravery of this world; certainly, if happiness was to be found in these things, the Lord Jesus, who is the Right and Royal Heir of all things, would have exchanged his Cradle for a Crown; his Birth-chamber (a stable) for a Royal Palace, his poverty for plenty; his despised followers, for shining Courtiers; and his mean provisions, for the choicest delicacies, &c. Certainly happiness lies not

not in those things that a man may enjoy, and yet be miserable for ever. Now a man may be great, and gracelesse with *Pharaoh*; honourable, and damnable, with *Saul*; rich, and miserable, with *Dives*, &c. therefore, happinesse lies not in these things. Certainly happinesse lies not in those things that cannot comfort a man upon a dying bed; is it honours, riches, or friends, &c. that can comfort thee when thou comest to dye? Or is it not rather faith in the blood of Christ, the witness of the Spirit of Christ, the sense and feeling of the love and favour of Christ, and the hopes of eternally reigning with Christ? Can happiness lye in those things that cannot give us health, or strength, or ease, or a good nights rest, or an hours sleep, or a good stomack? Why, all the honours, riches, and delights of this world cannot give these poor things to us; therefore certainly happinesse lyes not in the enjoyment of them, &c. And surely happinesse is not to be found in those things that cannot satisfie the soules of men: Now none of these things can satisfie the soul of man. *He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance, with increase; this is also vanity*, said the wise man. The barren womb, the Horse-leeches daughter, the grave and Hell will as soon be satisfied, as the

that might afterwards become miserable.

*Gregory the Great*, used to say, *He is poor whose soul is void of grace, nor whose Consciences are empty of money.*

*Anima rationalis ceteris omnibus occupari potest impleri non potest.*

The reasonable soul may be busied about other things, but it cannot be filled with them.

soul of man will by the enjoyment of any worldly good. Some one thing or other will be for ever wanting to that soul that hath none but outward good to live upon. You may as soon fill a bag with wisdom, a chest with virtue, or a circle with a Triangle, as the heart of man with any thing here below. A man may have enough of the world to sink him, but he can never have enough to satisfy him, &c.

*The eighth Remedy*

8. Remedy.

*Plutarch* tells of *Themistocles* that he accounted it not to stand with his state to stoop down to take up the spoils the Enemies had scattered in flight; but faith to one of his followers, (Ἀνέλεσαν τῷ σου γὰρ καὶ ἐὶ Θμιστοκλῆς) you may, for you are not *Themistocles*.

**A**gainst this Device of Satan, is, solemnly to consider of the Dignity of the soul. Oh the soul of man is more worth than a thousand worlds; 'tis the greatest abasing of it that can be, to let it dote upon a little shining earth, upon a little painted beauty, and fading glory, when it's capable of union with Christ, of communion with God, and of enjoying the eternal vision of God.

*Seneca* could say, *I am too great, and born to greater things, than that I should be a slave to my body.* Oh! do you say, my soul is too great, and born to greater things, then that I should confine it to a heap of white and yellow earth.

I have been the longer upon the Remedies that may help us against this dangerous Device of Satan, because he doth usual.



usually more hurt to the souls of men by this Device, then he doth by all other Devices. For a close, I wish, as once *Chrysostome* did, that that sentence, *Eccles. 2. 11.* (*Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and behold all was vanity and vexation of spirit, and there was no profit under the Sun*) were engraven on the door-posts into which you enter, on the Tables where you sit, the Dishes out of which you eat, on the Cups out of which you drink, on the Bed-steads where you lye, on the Walls of the house where you dwell, on the Garments which you wear, on the Heads of the Horses on which you ride, and on the Fore-heads of all them whom you meet, that your souls may not be kept off from those holy and heavenly services that may render you blessed while you live, and happy when you dye; that you may breath out your last into his bosome who lives for ever, and who will make them happy for ever that prefer Christs spirituals, and eternals, above all temporal transitory things.

O what a sad thing it is that a Heathen should set his feet upon those very things that most professors set their hearts; and for the gain of which, with *Balaam*, many run the hazard of losing their immortal souls for ever.



*The second Device that Satan hath to draw souls from holy duties, and to keep them off from Religious services, is,*

*2. Device.*

**BY** presenting to them the danger, the losses, and the sufferings that do attend the performance of such and such religious services. By this Device Satan kept close those that believed on Christ, from confessing of Christ, in *John 12. 42.* Nevertheless among the chief Rulers also, many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the Synagogue. I would walk in all the ways of God, I would give up myself to the strictest way of holiness; but I am afraid dangers will attend me on the one hand, and losses, and happily such and such sufferings on the other hand, saith many a man. Oh! how should we help our selves against this Temptation, and Device of Satan?

*Now the Remedies against this Device of Satan are these that follow.*

*The first Remedy*

*1. Remedy*

**A**gainst this Device of Satan, is, to consider, That all the troubles and afflictions that you meet with in a way of

of righteousness, shall never hurt you, they shall never harm you. And who is he that shall harm you, if you be followers of that which is good? saith the Apostle, i. e. none shall harm you. Natural conscience cannot but doe homage to the Image of God stamped upon the natures, words, works, and lives of the godly; as we may see in the carriage of *Nebuchadnezzar* and *Darius* towards *Daniel*. All afflictions and troubles that do attend men in a way of righteousness, can never rob them of their Treasure, of their Jewels, they may rob them of some light slight things, as the sword that is by their side, or the stick in their hand, or of the flowers or ribbons that be in their hats. The Treasures of a Saint are the presence of God, the favour of God, union and communion with God, the pardon of sin, the joy of the Spirit, the peace of conscience; which are Jewels that none can give but Christ, nor none can take away but Christ. Now, why should a gracious soul keep off from a way of holiness, because of afflictions? when no afflictions can strip a man of his Heavenly Jewels, which are his Ornaments, and his safety here, and will be his happiness and glory hereafter. Why should that man be afraid, or troubled for storms at Sea, whose treasures are sure in a friends hand upon Land? Why, a believers Treas-

*Nemo proprie laeditur nisi a seipso.* No body is properly hurt, but by himself, and his own fault.

*Gordius* that blessed Martyr accounted it a loss to him not to suffer many kinds of tortures; he saith, tortures are but tradeings with God for glory. The greater the Combate is, the greater is the following reward.

That was a notable speech of Luther, Let him that died for my soul, see to the salvation of it.

2 Tim. 1. 12.

sure is always safe in the hands of Christ, his life is safe, his soul is safe, his grace is safe, his comfort is safe, and his Crown is safe in the hand of Christ. *I know him in whom I have believed, and that he is able to keep that which I have committed unto him, until that day, saith the Apostle.* The Childs most precious things are most secure in his fathers hands; so are our souls, our graces, and our comforts, in the hand of Christ.

### The Second Remedy

#### 2. Remedy.

*Will. Flower* (Martyr) said That Heaven should as soon fall, as I will forsake my profession, or budge in the least degree from it. So *Santus* being under as great torment as you have read of, cries out, *Christianus sum*, I am a Christian. No torment could work him to

**A**gainst this Device of Satan, is, To consider, That other precious Saints that were shining lights on earth, and are now triumphing in Heaven, have held on in Religious services, notwithstanding all the troubles and dangers that have surrounded them. *Nehemiah* and *Ezra* were surrounded with dangers on the left hand and on the right, and yet in the face of all they hold on building the Temple, and the wall of *Jerusalem*: So *Daniel*, and those precious Worthies, *Psal.* 44. under the want of outward encouragements, and in the face of a world of very great discouragements, their souls clave to God and his ways, *Though they were sore broken in the place of Dragons, and covered with the shadow of death; yea, though they were all the day*

day long counted as sheep for the slaughter, yet their hearts were not turned back, neither did their steps decline from his ways. Though bonds and imprisonment did attend Paul and the rest of the Apostles, in every place, yet they held on in the work and service of the Lord; and why then should you degenerate from their worthy examples, which is your duty, and your glory to follow.

decline the service of God. I might produce a cloud of witnesses; but if these do not work you to be noble and brave, I am afraid more will not.

*The third Remedy*

**A**gainst this Device of Satan, is, solemnly to consider, that all the troubles and dangers that do attend the performance of holy duties, and heavenly services, are but temporal, and momentary; but the neglect of them may lay thee open to all temporal, spiritual, and eternal dangers. *How shall we escape, if we neglect so great salvation?* He saith not, if we reject or renounce so great salvation? No; but if we neglect, or shift off so great salvation, how shall we escape? That is, we cannot by any way, or means, or device in the world escape; Divine Justice will be above us, in spite of our very souls. The doing of such and such Heavenly services, may lay you open to the frowns of men, but the neglect of them will lay you open to the frowns of God;

3. Remedy.

ἀμελίσαντες.  
Dis-regard,  
not care for it

*Francis Xav-  
er* as counselled  
*John* the third  
King of *Portu-  
gal*, to meditate  
every day a  
quarter of an  
hour upon that  
Text, *What  
shall it profit a  
man to gain  
the whole  
world, and lose  
his soul.*

God; the doing of them may render you contemptible in the eyes of men, but the neglect of them may render you contemptible in the eyes of God; the doing of them may be the loss of thy estate, but the neglect of them may be the loss of God, Christ, Heaven, and thy soul for ever; the doing of them may shut thee out from some outward, temporal contents; the neglect of them may shut thee out from that excellent matchless glory, that hath not been seen, nor ear heard; neither hath entered into the heart of man. Remember this, there is no man that breathes but shall suffer more by neglecting those holy and heavenly services that God commands, commends, and rewards, then possibly he can suffer by doing of them.

#### *The fourth Remedy*

#### 4. Remedy.

*Perissem nisi  
perissem.*

**A**gainst this Device of Satan, is, to consider, That God knows how to deliver from troubles, by troubles; from afflictions, by afflictions; from dangers, by dangers. God by lesser troubles and afflictions, doth oftentimes deliver his people from greater, so that they shall say *We had perished, if we had not perished; we had been undone, if we had not been undone; we had been in danger, if we had not been in danger.* God will so order the affli-

afflictions that befall you in the way of righteousness, that your souls shall say, We would not for all the world, but that we had met with such and such troubles and afflictions; for surely, had not these befallen us, it would have been worse and worse with us. Oh! the carnal security, pride, formality, dead-heartedness, lukewarmness, censoriousness, and earthliness, that God hath cured us of, by the troubles and dangers that we have met with, in the wayes and services of the Lord.

I remember a story of a godly man, that as he was going to take shipping for France, he broke his leg; and it pleased providence so to order it, that the ship that he should have gone in, at that very instant was cast away, and not a man saved: So by breaking a bone, his life was saved. So the Lord many times breaks our bones, but 'tis in order to the saving of our lives, and our souls for ever; he gives us a potion that makes us heart-sick, but 'tis in order to the making us perfectly well, and to the purging of us from those ill humours that have made our heads ache, and Gods heart ache, and our souls sick, and heavy to the death, &c. Oh therefore let no danger or misery hinder thee from thy duty.

*Non essem ego  
salvus nisi ista  
periissent,  
Anaxagoras.  
Had not these  
things perished  
I could not  
have been safe,  
said this Philo-  
sopher, when he  
saw great pos-  
sessions that he  
had lost.*

*The*



## The fifth Remedy

## 5. Remedy.

*Tertul.* in his Book to the Martyrs, hath an apt saying, (*Negotiatio est aliquid amittere ut majora lucreris*) i. e. That's right and good merchandize, when something is parted with to gain more: He applyeth it to their sufferings, wherein though the flesh lost something yet the spirit got much more.

**A**gainst this Device of Satan, is, solemnly to consider, That you shall gain more in the service of God, and by walking in righteous and holy wayes, though troubles and afflictions should attend you, then you can possibly suffer, or lose, by your being found in the service of God. *Godliness is great gain.* Oh the joy, the peace, the comfort, the rest, that Saints meet with in the wayes and service of God. They find that Religious services are not empty things, but things in which God is pleased to discover his beauty and glory to their souls. My soul thirsts for God (saith David) that I might see thy beauty, and thy glory, and have seen thee in thy Sanctuary. Oh! the sweet looks, the sweet words, the sweet hints, the sweet joggings, the sweet influences, the sweet love-letters, that gracious souls have from Heaven, when they wait upon God in holy and heavenly services, the least of which will darken, and outweigh all the bravery and glory of this world, and richly recompence the soul for all the troubles, afflictions, and dangers that have attended it in the service of God. O the Saints can say under all their troubles, and afflictions, that they have meat

meat to eat, and drink to drink, that the world knows not of: that they have such incomes, such refreshments, such warmings, &c. that they would not exchange for all the honors, riches, and dainties of this world. Ah! let but a Christian compare his external losses, with his spiritual, external, and external gain, and he shall find, that for every penny that he loses in the service of God he gains a pound; and for every pound that he loses, he gains a hundred; for every hundred lost, he gains a thousand; we lose pins in his service, and find Pearls; we lose the favour of the Creature, and peace with the Creator, and happily the comforts and contents of the Creature, and we gain the favour of God, peace with conscience, and the comforts and contents of a better life. Ah! did the men of this world know the sweet that Saints enjoy in afflictions, they would rather chuse *Manasses* iron chain, then his golden Crown; they would rather be *Paul* a Prisoner, then *Paul* wrapt up in the third Heaven. For light afflictions, they shall have a wait of glory; for a few afflictions, they shall have those joyes, pleasures and contents, that are as the Stars of Heaven, or as the sands of the Sea that cannot be numbred, for momentary afflictions, they shall have an eternal Crown of glory. 'Tis but *wirking*, and  
thou

When the Noble General *Zedisslaus* had lost his hand in the wars of the King of Poland, the King sent him a golden hand for it. What we lose in Christs service he will make up, by giving in some golden mercies.

Though the Cross be bitter; yet 'tis but short, a little storm, as one

said of *Julians* persecution, and an eternal calm follows.

*thou shalt be in heaven presently,* said the Martyr. Oh! therefore, let not afflictions or troubles work thee to shun the ways of God, of to quit that service that should be dearer to thee than a world, yea than thy very life, &c.

*The third Device that Satan hath to hinder souls from holy and heavenly services, and from religious performances, is,*

### 3. Device.

**BY** presenting to the soul the difficulty of performing them; saith Satan, 'tis so hard and difficult a thing to pray as thou shouldst, and to wait on God as thou shouldst, and to walk with God, as thou shouldst, and to be lively, warm, and active in the communion of Saints, as thou shouldst, that you were better ten thousand times to neglect them, than to meddle with them; and doubtless by this Device Satan hath and doth keep off thousands from waiting on God, and from giving to him that service that is due to his Name.

Now the Remedies against this Device of Satan, are these.

The first Remedy

**A**gainst this Device of Satan, is, To dwell more upon the necessity of the service, and duty, then on the difficulty that doth attend the duty; you should reason thus with your souls; oh! our souls, though such and such services be hard, and difficult, yet are they not exceeding necessary for the honour of God, and the keeping up his name in the world, and the keeping under of sin, and the strengthening of weak graces, and for the reviving of languishing comforts, and for the keeping clear and bright your blessed evidences, and for the scattering of your fears, and for the raising of your hopes, and for the gladding the hearts of the righteous, and stopping the mouths of unrighteous souls, who are ready to take all advantages to blaspheme the Name of God, and throw dirt and contempt upon his people, and ways? Oh! never leave thinking on the necessity of this and that duty, till your souls be lifted up far above all the difficulties that do attend Religious duties.

I. Remedy.

The necessity of doing your duty, appears by this, that you are his servants by a three-fold right; you are his servants (*Jure creationis, jure sustentationis, jure redemptionis*) by right of creation, and by right of sustentation, and by right of redemption.

## The second Remedy

## 2. Remedy.

Isa. 64. 5.<sup>3</sup>

פגאנטא

*Paganta* is diversly taken; but most take the word here to meet a soul with those bowels of love and tenderness, as the father of the Prodigal met the Prodigal with. God is *Pater miserationum*, he is all bowels; he is as swift to shew mercy, as he is slow to anger.

*Luther* spake excellently to *Melancthon* who

**A**gainst this Device of Satan, is, solemnly to consider, That the Lord Jesus will make his services easie to you, by the sweet discovery of himself to your souls, whilst you are in his service. *Those meetest him that rejoyceth, and worketh righteousness, those that remember thee in thy ways,* as the Prophet *Isaiah* saith, If meeting with God, who is goodnesse it self, sweetness it self, beauty it self, strength it self, glory it self, will not sweeten his service to thy soul, nothing in Heaven or Earth will.

*Jacob's* meeting with *Rachel*, and enjoying of *Rachel*, made his hard service to be easie and delightful to him; and will not the souls enjoying of God, and meeting with God, render his service to be much more easie and delightful? doubtlesse it will. The Lord will give that sweet assistance by his Spirit and grace, as shall make his service joyous, and not grievous; a delight, and not a burden; a Heaven, and not a Hell to believing souls. The confidence of this Divine assistance raised up *Nebemiah's* spirit far above all those difficulties and discouragements that did attend him in the work and service of the Lord, as you may see in

in Nehem. 2. 19, 20. But when Sanballat the Horonite, and Tobiab the servant, the Ammonite, and Gishem the Arabian, heard it, they laughed us to scorn and despised us, and said, what is this thing that ye do, will you rebel against the King? Then answered I them, and said unto them, the God of Heaven he will prosper us, therefore we his servants will arise, and build: but you have no right, nor portion, nor memorial in Jerusalem. Ah souls while you are in the very service of the Lord, you shall find by experience, that the God of Heaven will prosper you, and support you, and incourage and strengthen you, and carry you through the hardest service, with the greatest sweetnesse and cheerfulness that can be. Remember this that God will suit your strength to your work, and in the hardest service you shall have the choicest assistance.

was apt to be discouraged with doubts and difficulties, and fear from foes, and to cease the service they had undertaken. If the work be not good, why did we ever own it? If it be good, why should we ever decline it? Why, saith he, should we fear the conquer'd world, that have Christ the Conquerour on our side? Isa. 40. ult.

*The third Remedy*

**A**gainst this Device of Satan, is, To dwell upon the hard and difficult things that the Lord Jesus Christ hath past through for your temporal, spiritual, and eternal good. Ah! what a sea of blood, a sea of wrath, of sin, of sorrow, and misery did the Lord Jesus wade through, for your internal, and eternal good? Christ did not plead, This Crosse is too heavy

*3. Remedy.*

It is not fit  
fitch the head  
was crowned  
with thorns,

M

for



that the members should be crowned with Rose-buds, saith *Zanch.*

*Godfrey of Bullen*, first K. of *Jerusalem*, refused to be crowned with a Crown of gold, saying, it became not a Christian there to wear a Crown of gold, where Christ for our salvation had sometime wore a Crown of Thorns.

for me to bear, this wrath is too great for me to lye under, this Cup (which hath in it all the ingredients of Divine displeasure) is too bitter for me to sup off, how much more to drink the very dregs of it? No, Christ stands not upon this; he pleads not the difficulty of the service, but resolutely and bravely wades through all, as the Prophet *Isa.* shews. *The Lord God hath opened my ear, and I was not rebellious, neither turned away back, I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.* Christ makes nothing of his fathers wrath, the burden of your sins, the malice of Satan, and the rage of the world, but sweetly and triumphantly passes through all. Ah souls! if this consideration will not raise up your spirits above all the discouragements that you meet with, to own Christ and his service, and to stick and cleave to Christ and his service; I am afraid nothing will. A soul not stir'd by this, not rais'd, and list'd up by this, to be resolute and brave in the service of God, notwithstanding all dangers and difficulties, is a soul left of God to much blindness, and hardness.

The fourth Remedy

4. Remedy.

**A**gainst this Device of Satan, is, To consider, that religious duties, holy and heavenly exercises are only difficult to the worser, to the ignoble part, of a Saint; they are not to the noble, and better part of a Saint, to the noble part, the soul, and the renewed affections of a Saint; holy exercises are a heavenly pleasure, and recreation, as the Apostle speaks, *I delight in the Law of God, after the inward man; with my mind I serve the Law of God, though with my flesh the law of sin.* To the noble part of a Saint, *Christs yoke is easie, and his burden is light*; All the commands and wayes of Christ (even those that tend to the pulling out of right eyes and cutting off of right hands) are joyous and not grievous to the noble part of a Saint, all the wayes and services of Christ are pleasantnesse (in the abstract) to the better part of a Saint; a Saint, so far as he is renewed, is alwayes best, when he sees most of God, when he talks most of God, when he is highest in his enjoyments of God, and most warm, and lively in the service of God; oh! saith the noble part of a Saint, that it might be alwayes thus; oh! that my strength were the strength of stones, and my flesh as brasse,

As every flower hath its sweet savour, so every good duty carries meat in the mouth, comfort in the performance of it.  
*Yngens. i. e.*  
My yoke is a benigne, a gracious, a pleasant, a good, and a gainful yoke, opposed to *παινης*, painful, tedious.

that my worser part might be more serviceable to my noble part, that I might act by an untired power in that service, that is a pleasure, a Paradise to me.

*The fifth Remedy*

5. Remedy.

**A**gainst this Device of Satan, is, solemnly to consider, That great reward, and glorious recompence that doth attend those that cleave to the service of the Lord, in the face of all difficulties, and discouragements; though the work be hard, yet the wages is great: Heaven will make amends for all, I, one hours being in heaven will abundantly recompence you for cleaving to the Lord, and his ways, in the face of all difficulties. This carried the Apostle through the greatest difficulties; he had an eye to the recompence of reward; he look'd for a house that had foundations, whose builder, and maker was God; and for a heavenly country; yea, this bore up the Spirit of Christ, in the face of all difficulties and discouragement. Looking unto Jesus the Author and finisher of our faith, who for the joy that was set before him, endured the Crosse, despising the shame, and is set down at the right hand of the Throne of God.

*Basil speaks of some Martyrs that were cast out all night naked, in a cold frosty time, and were to be burned the next day, how they comforted themselves in this manner, The winter is sharp, but Paradise is*

Christians that would hold on in the service of the Lord, must look more upon the

the Crown, then upon the Crosse; more upon their future glory, then their present misery more upon their encouragements, then upon their discouragements. Gods very service is wages, his ways are strewed with Roses, and paved with Joy that is unspeakable, and full of glory, and with peace that passeth understanding. Some degree of comfort follows every good action; as heat accompanies fire as beams and influences issue from the Sun. Moreover by them is thy servant warned; and in keeping of them there is great reward; not only for keeping, but in keeping of them, there is great reward, the joy, the rest, the refreshing, the comforts, the contents, the smiles, the incomes that Saints now enjoy in the ways of God, are so precious and glorious in their eyes, that they would not exchange them for ten thousand worlds. Ah! if the vailes be thus sweet and glorious before pay day comes, what will be that glory that Christ will Crown his Saints with, for cleaving to his service in the face of all difficulties: when he shall say to his father, *Lo here am I, and the Children which thou hast given me.* If there be so much to be had in a wilderness, what then shall be had in Paradise? &c.

sweet; here we shiver for cold. but the bosome of *Abraham* will make amends for all.

This is *præm-  
ium ante præ-  
mium*, a sure re-  
ward of well-  
doing in  
doing thereof  
(not only for  
doing thereof)  
there is great  
reward, *Pla.*  
19. 11.

*The Fourth Device that Satan hath to keep  
souls off from holy exercises, from reli-  
gious services, is,*

4. *Devic.*

**BY** working them to make false in-  
ferences from those blessed and glori-  
ous things that Christ hath done : As that  
Jesus Christ hath done all for us, there-  
fore there is nothing for us to do, but to  
joy, and rejoyce ; he hath perfectly ju-  
stified us, and fulfilled the Law, and satis-  
fied Divine Justice, and pacified his fathers  
wrath, and is gone to Heaven to prepare  
a place for us, and in the mean time to in-  
tercede for us, and therefore away with  
praying, and mourning, and hearing, &c.  
Ah ! what a world of professors hath Satan  
drawn in these dayes, from religious ser-  
vices, by working them to make such sad,  
wild, and strange inferences from the sweet  
and excellent things that the Lord Jesus  
hath done for his beloved ones.

*Now the Remedies against this Device  
are these.*

*The first Remedy*

1. *Remedy.*

**A**gainst this Device of Satan, is, To  
dwell as much on those Scriptures,  
that shew you the duties and services that  
Christ

Christ requires of you, as upon those Scriptures that declare to you the precious and glorious things that Christ hath done for you. 'Tis a sad, and a dangerous thing to have two eyes to behold our dignity, and priviledges, and not one to see our duties, and services. I should look with one eye upon the choice and excellent things that Christ hath done for me, to raise up my heart to love Christ with the purest love, and to joy in Christ with the strongest joy, and to lift up Christ above all, who hath made himself to be my all. And I should look with the other eye upon those services and duties that the Scriptures require of those for whom Christ hath done such blessed things: As upon that of the Apostle, *What, know ye not that your body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glorifie God in your body, and in your spirit, which are Gods. And that, Therefore my beloved brethren, be ye stedfast, unmoveable, alwayes abounding in the work of the Lord, knowing that your labour is not in vain in the Lord. And that, And let us not be weary in well doing, for in due season we shall reap, if we faint not. And that of the Apostle, Rejoyce always and pray without ceasing. And that in the Philippians, Work*

*Tertullian hath this exprellion of the fulnesse of the Scriptures, (Adoro plenitudinem Scripturarum) I adore the fulness of the Scripture. Gregory calls the Scripture (Cor & animam Dei) the heart and soul of God, and who will not then dwell on it?*

I Cor. 6. 19,  
20.

I Cor. 15. 58.

Gal. 6. 9.



Phil. 2. 12, 13.  
1 Cor. 11. 26.  
Heb. 10. 24, 25.

The Jews were much in turning over the leaves of the Scripture, but they did not weigh the matter of them.

John 5. 39.  
You search the Scriptures, &c. there seemeth to be indicative, rather then imparative.

out your salvation with fear and trembling. And that, *This do till I come.* And that, Let us consider one another, to provoke one another to love, and to good works; not forsaking the assembling of our selves together, as the manner of some is, but exhorting one another, and so much the more, as you see the day approaching: Now a soul that would not be drawn away by this Device of Satan, he must not look with a squint eye upon these blessed Scriptures, and abundance more like import; but he must dwell upon them, he must make these Scriptures to be his chiefest, and his choicest companies, and this will be a happy means to keep him close to Christ and his service in these times, wherein many turn their backs upon Christ, under pretence of being highly interested in the great and glorious things that have been acted by Christ, &c.

### The second Remedy

2. Remedy.

**A**gainst this Device of Satan, is, To consider, That the great and glorious things that Jesus Christ hath done, and is a doing for us, should be so farre from taking us off from religious services and pious performances, that they should be the greatest motives and encouragements to the performance of them that may be,

as the Scriptures do abundantly evidence. I will onely instance in some, as that. That we being delivered out of the hands of our Enemies, might serve him without fear; in holinesse and righteousness before him all the dayes of our lives; Christ hath freed you from all your Enemies, from the curse of the Law, the predominant damnable power of sin, the wrath of God, the sting of death, and the torments of hell; but what is the end and design of Christ in doing these great and marvellous things for his people? 'tis not that they should throw off duties of righteousness and holiness, but that their hearts may be the more free, and sweet in all holy duties, and heavenly services. So the Apostle; I will be their God, and they shall be my people; And I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty (mark what follows) Having therefore these promises (dearly beloved) let us cleanse our selves from all filthiness of the flesh & spirit, perfecting holiness in the fear of the Lord. And again, The grace of God that bringeth salvation, hath appeared to all men, Teaching us, that denying all ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world, Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ,

who

1 Pet. 2. 9.  
Luke 1. 74, 75.  
This I am sure of, That all mans happiness here is his holiness, and his holiness shall hereafter be his happiness.

Christ hath therefore broke the Devils yoke from off our necks, that his father might have better service from our hearts.  
2 Cor 6 17, 18.  
Chap. 7. 1.  
compared.

Tit. 2. 11, 12, 13, 14.

*Tace lingua,  
loquere vita.*  
Talk not of a  
good life, but  
let thy life  
speak.

Your actions  
in passing pass  
not away; for  
every good  
work is a grain  
of seed for e-  
ternal life.

who gave himself for us, that he might redeem  
us from all iniquity, and purifie unto him-  
self a peculiar people, zealous of good works.  
Ah souls! I know no such Arguments to  
work you to a lively and constant perfor-  
mance of all heavenly services like those  
that are drawn from the consideration of  
the great and glorious things that Christ  
hath done for you; and if such Arguments  
will not take you, and win upon you, I do  
think the throwing of hell-fire in your  
faces will never do it.

*The third Remedy*

3. Remedy.

The Saints  
Motto in all  
ages hath been  
(*Laboremus*)  
let's be doing.  
God loves  
(*Curristas* not  
*Queristas*) the  
Runner, not  
the Question-  
er, or dispu-  
ter, saith Lu-  
ther.

**A**gainst this Device of Satan, is; seri-  
ously to consider, That those pre-  
cious souls which Jesus Christ hath done,  
and suffered as much for, as he hath for  
you, have been exceeding active and live-  
ly in all religious services, and heavenly  
performances, he did as much, and suffe-  
red as much for David, as for you, and  
yet, who more in praying, and praising  
God then David? Seven times a day will I  
praise the Lord. Who more in the study-  
ing and meditating on the Word, then  
David? Thy Law is my meditation day and  
night. The same Truth, you may run  
and read in Jacob, Moses, Job, Daniel, and  
in the rest of the holy Prophets and Apo-  
stles, for whom Christ hath done as much  
for,

for, as for you. Ah! how have all those Worthies abounded in works of righteousness and holiness, to the praise of free grace? Certainly Satan hath got the upper hand of those souls that do argue thus, Christ hath done such and such glorious things for us, therefore we need not make any care or conscience of doing such and such Religious services, as men say the world calls for; if this logick be not from Hell, what is? Ah! were the holy Prophets and Apostles alive to hear such logick, come out of the mouths of such as profess themselves to be interested in the great and glorious things that Jesus Christ hath done for his chosen ones, how would they blush to look upon such souls? and how would their hearts grieve, and break within them, to hear the language, and to observe the actings of such souls.

*The fourth Remedy*

**A**gainst this Device of Satan, is, seriously to consider this, That those that do not walk in wayes of righteousness and holiness (that do not wait upon God in the several duties and services that are commanded by him) cannot have that evidence to their own souls, of their righteousness before God, of their fellowship and communion with God, of their

The day is at hand, when God will require of men.  
*Non quid legierint, sed quid egerint, nec quid dixerint, sed quomodo vixerint.*

He that talks of heaven, but doth not the will of God, is like him that gazed upon the Moon, but fell into the pit.

4. Remedy.

Certainly, 'tis one thing to judge by our graces, ano-

ther thing to  
rest, or put our  
trust in them.  
There is a  
great deal of  
difference be-  
twixt declar-  
ing and de-  
serving.

As Davids  
Daughters  
were known  
by their Gar-  
ments of di-  
vers colours,  
so are Gods  
Children by  
their piety and  
anc'ty.

A Christians  
emblem  
should be an  
house walking  
towards Hea-  
ven. High  
words surely  
makes a man  
neither holy  
nor just, but a  
vertuous life, a  
circumspect  
walking

their blessedness here, and their happi-  
ness hereafter, as those souls have, the  
love and delight in the ways of the Lord  
that are always best when they are in  
the works and service of the Lord.  
*Little Children* (saith the Apostle) *let no*  
*man deceive you; he that doth righteousness*  
*is righteous, even as he is righteous.* In  
(saith the same Apostle) the children  
of God are manifest, and the Children of  
the Devil; whosoever doth not righteousness,  
is not of God, neither he that loveth not  
his brother, if ye know that he is righteous  
(saith the same Apostle) ye know that every  
one that doth righteousness, is born of God.  
He that saith, I know him, and keepeth  
not his Commandements, is a lyar, and the  
truth is not in him. But whosoever keep-  
eth his words, in him verily is the love of God  
perfected. Hereby know we that we are in  
him. He that saith he abideth in him, ought  
himself also to walk, even as he walked.  
If we say that we have fellowship with  
him, and walk in darknesse, we lye, and  
do not the truth; but if we walk in the  
light, as he is in the light, we have fellow-  
ship one with another; and the blood of Jesus  
Christ cleanseth us from all sin, saith the  
same Apostle. So James 2. What doth it  
profit, my brethren, though a man say he hath  
faith, and have no works, can faith save  
him? i. e. it cannot, For as the body without

the spirit is dead, so faith without works is dead also. To look after holy and heavenly works, is the best way to preserve the soul from being deceived, and deluded by Satans delusions, and by sudden flashes of joy and comfort; holy works being a more sensible and constant pledge of the precious Spirit, begetting and maintaining in the soul more solid, pure, clear, strong, and lasting joy. Ah souls! as you would have in your selves a constant and blessed evidence of your fellowship with the Father, and the Son, and of the Truth of grace, and of your future happiness, look that you cleave close to holy services; and that you turn not your backs upon Religious duties.

*The fifth Remedy*

**A**gainst this Device of Satan, is, solemnly to consider, That there are other choice and glorious ends for the Saints performance of Religious duties, then for the justifying of their persons before God, or for their satisfying of the Law, or Justice of God, or for the purchasing of the pardon of sin, &c. *Viz.* To testify their Justification; *A good Tree cannot but bring forth good fruit;* to testify their love to God, and their sincere obedience to the commands of God; to testify

makes him dear to God. A Tree that is not fruitful, is for the fire. Christianity is not a talking, but a walking with God, who will not be put off with words if he miss of fruit, he will take up his Ax, and then the soul is cut off for ever.

*5. Remedy.*

'Tis a precious truth, never to be forgotten  
(*Quod non astitit, sed finibus pensatur officia*)  
That duties are esteemed



not by their  
acts, but by  
their ends.

*Finis movet ad  
agendum.* The  
end moves to  
doing.

*Tenemen suram  
ty respice fi-  
nem.* Keep thy  
self within  
compass, and  
have an eye  
always to the  
end of thy life  
and actions;  
was *Maximi-  
lian* the Em-  
perours Motto.

5. Device.

John 7. 47, 48,  
49.

stise their deliverance from spiritual  
bondage, to evidence the in-dwellings of  
the spirit, to stop the mouths of the worst  
of men, and to glad those righteous souls  
that God would not have sadded. These,  
and abundance of other choice ends there  
be, why those that have an interest in the  
glorious doings of Christ, should notwith-  
standing that, keep close to the holy du-  
ties, and religious services that are com-  
manded by Christ. And if these conside-  
rations will not prevail with you, to wait  
upon God in holy and heavenly duties, I  
am afraid, if one should rise from the  
dead, his arguments would not win upon  
you, but you would hold on in your sins,  
and neglect his service, though you lost  
your souls for ever, &c.

*The fifth Device Satan hath to draw souls  
off from Religious services, and to keep  
souls off from Holy Duties, is,*

**B**Y presenting to them the paucity and  
poverty of those that walk in the  
wayes of God, that hold on in Religious  
practices, Saith Satan, do not you see  
that those that walk in such and such  
Religious ways, are the poorest, the mea-  
nest, and the most despicable persons in  
the world. This took with them in *John*  
7. Then answered the Pharisees, Are ye also  
decei-

deceived? Have any of the Rulers, or of the Pharisees believed on him? But this people who knoweth not the Law are cursed.

Now the Remedies against this Device, are these that follow.

The first Remedy

**A**gainst this Device of Satan, is, To consider, That though they are outwardly poor, yet they are inwardly rich; though they are poor in temporals, yet they are rich in spirituals; the worth and riches of the Saints is inward: *The Kings daughter is all glorious within. Hearken my beloved brethren, hath not God chosen the poor of this world rich in faith, and Heirs of the Kingdome, which he hath promised to them that love him? saith James. I know thy poverty, but thou art rich, saith John to the Church of Smyrna. What though they have little in possession, yet they have a glorious Kingdome in reversion. Fear not little flock, is is your fathers pleasure to give you a Kingdome. Though Saints have little in hand, yet they have much in hope. You count those happy in a worldly sense, that have much in reversion, though they have but little in possession; and will you count the Saints miserable, because they have little in*

1. Remedy.

Do not you see (saith Chrysostome) the places where treasures are hid, are rough, and over-grown with thorns? Do not the Naturalists tell you, That the mountains that are big with gold within, are bare of grasse without. Saints have as Scholars, poor Commons here, because they

most study  
hard to go to  
Heaven.

in hand, little in possession? Though they have a glorious Kingdom in reversion of this. I am sure the poorest Saint that breaths will not exchange (were it in his power) that which he hath in hope, and in reversion, for the possession of as many worlds as there be Stars in Heaven, or sands in the Sea, &c.

*The second Remedy*

2. Remedy.

Good Nobles (saith one) are like black Swans, and thinly scattered in the firmament of a state, even like Stars in the firmament, yet some God hath had in all ages, as might be shewed out of Histories.

**A**gainst this Device of Satan, is, To consider, That in all ages God hath had some that have been great, rich, wise, and honourable, that have chosen his ways, and cleaved to his service in the face of all difficulties; though not many wise men; yet some wise men; and though not many mighty, yet some mighty have; and though not many noble, yet some noble have, witness *Abraham*, and *Jacob*, and *Job*, and several Kings, and others that the Scriptures speak of; and ha! how many have we among our selves, whose souls have cleaved to the Lord, and who have swum to his service through the blood of the slain, and who have not counted their lives dear unto them, that they and others might enjoy the holy things of Christ, according to the mind and heart of Christ, &c.

*The third Remedy*

**A**gainst this Device of Satan, is, solemnly to consider, That the spiritual riches of the poorest Saints, do infinitely transcend the temporal riches of all the wicked men in the world, their spiritual riches do satisfy them, they can sit down satisfied with the riches of grace that be in Christ, without honours, and without riches, &c. *He that drinks of that water, that I shall give him, shall thirst no more.* The riches of poor Saints are durable, they will bed and board with them, they will go to the Prison, to a sick bed, to a grave, yea to Heaven with them. The spiritual riches of poor Saints, are as wine to cheer them, and as bread to strengthen them, and as cloaths to warm them, and as Armour to protect them. Now all you that know any thing, do know, that the riches of this world cannot satisfy the souls of men, and they are as fading as a Flower, or as the owners of them are, &c.

3. Remedy.

*Alexanders*  
vast mind en-  
quired, if  
there were a-  
ny more  
worlds to  
conquer.

*Crassus* was so  
rich, that he  
maintained  
an Army  
with his  
own reve-  
nues, yet he,  
his great Ar-  
my, with his  
Son and heir,  
fell together,  
and left his  
great estate  
to others.

*The fourth Remedy*

**A**gainst this Device, is, seriously to consider, That though the Saints considered comparatively, are few;  
N though

1. Remedy.

Luke 12. 32.

Cant. 4. 12.

Jer. 3. 14.

Rev. 7. 9.

Mat. 8. 11.

Heb. 11. 22, 23

When Fulgen-  
tius saw the  
Nobility of  
Rome, fir-  
mounted in  
their bravery,  
it mounted his  
meditations  
to the heaven-  
ly Jerusalem.

though they be a little, little flock, a rem-  
nant, a garden enclosed, a spring shut up, a  
fountain sealed; though they are as the  
Summer gleanings; though they are one  
of a City, and two of a Tribe; though they  
be but a handful, to a houseful; a spark to  
a flame, a drop to the Ocean; yet consider  
them simply in themselves, and so they  
are an innumerable number that cannot  
be numbred, as John speaketh, *After this I*  
*beheld, and loe a great multitude which no*  
*man could number, of all Nations, and Kin-*  
*dred, and People, and Tongues, stood before*  
*the Throne, and before the Lamb, cloathed*  
*with white Robes, and Palmes in their*  
*hands. So Matthew speaks; And I say un-*  
*to you, that many shall come from the East,*  
*and West, and shall sit down with Abraham,*  
*Isaac, and Jacob, in the Kingdome of Hea-*  
*ven. So Paul: But ye are come unto mount*  
*Sion, and unto the City of the living God,*  
*the heavenly Jerusalem, and to an innume-*  
*rable company of Angels. To the general*  
*assembly, and Church of the first born,*  
*which are written in heaven, and to God the*  
*judge of all, and to the spirits of just men*  
*made perfect.*

The fifth Remedy

**A**gainst this Device of Satan, is, seriously to consider, that 'twill be but as a day, before these poor despised Saints shall shine brighter then the Sun in his glory: 'Twill not be long before you will wish, oh! that we were now among the poor, mean, despised ones, in the day that God comes to make up his jewels. 'Twill not be long before these poor few Saints shall be lifted up upon their Thrones to judge the multitude the world, as the Apostle speaks; *Know ye not that the Saints shall judge the world?* And in that day, oh! how will the great, and the rich, the learned, and the Noble, wish that they had lived and spent their days with these few, poor contemptible creatures, in the service of the Lord? Oh! how will this wicked world curse the day that ever they had such base thoughts of the poor mean Saints, and that their poverty became a stumbling-block, to keep them off from the ways of Sanctity.

I have read of *Ingo* an ancient King of the *Draves*, who making a stately Feast, appointed his Nobles, at that time *Pagans*, to sit in the Hall below, and commanded certain poor Christians to be brought up into his Presence-chamber, to sit with

5. Remedy:

Mr. Fox being once asked whether he knew a certain poor man who had received succour of him in time of trouble: he answered, I remember him well, I tell you I forget Lords and Ladies to remember such. So will God deal by his poor Saints: he will forget the great and



mighty ones  
of the world,  
to remember  
his few, poor,  
despised ones  
Though John  
was poor in  
the world,  
yet the Holy  
Ghost calls  
him the great-  
est that was  
born of wo-  
men. Ah poor  
Saints ! men  
that know  
not your  
worth, cannot  
have such low  
thoughts of  
you, but the  
Lord will  
have as high.

him at his Table, to eat and drink of his  
Kingly cheer : At which many wonder-  
ing, he said, *He accounted Christians though  
never so poor, a greater Ornament at his Ta-  
ble, and more worthy of his company, then  
the greatest Peers unconverted to the Christian  
faith ; for when these might be thrust down to  
Hell, those might be his Consorts, and fellow  
Princes in Heaven.* You know how to  
apply it. Although you see the Stars  
sometimes by their reflections in a pud-  
dle, or in the bottom of a Well, I, in a  
stinking ditch, yet the Stars have their  
situation in Heaven : So, though you  
see a godly man in a poor, miserable, low,  
despised condition, for the things of this  
world, yet he is fixed in Heaven, in the  
Region of Heaven. *Who hath raised us up  
(saith the Apostle) and made us sit together  
in heavenly places in Christ Jesus.* Oh ! there-  
fore say to your own souls (when they  
begin to decline the wayes of *Sion*, be-  
cause of the poverty and paucity of those  
that walk in them) the day is at hand,  
when those few, poor, despised Saints  
shall shine in glory, when they shall judge  
this world, and when all the wicked of  
this world will wish that they were in  
their condition, and would give ten thou-  
sand worlds (were it in their power) that  
they might but have the honour and hap-  
piness to wait upon those, whom for  
their

their pove.ty and paucity, they have neglected and despised in this world.

*The sixth Remedy*

**A**gainst this Device of Satan, is, solemnly to consider, That there will come a time, even in this life, in this world, when the reproach and contempt that is now cast upon the wayes of God, by reason of the poverty and paucity of those that walk in those wayes, shall be quite taken away, by his making them the head, that have dayes without number been the tail, and by his raising them up to much outward riches, prosperity and glory, who have been as the out-cast, because of their poverty and paucity. *John* speaking of the glory of the Church, the new *Jerusalem* that came down from heaven, *Rev. 21.* tells us, *That the Nations of them which are saved, shall walk in the light of it, and the Kings of the earth do bring their glory into it. So the Prophet Isaiah,* They shall bring their Sons from far, and their Silver and their Gold with them. For Brasse I will bring Gold, and for Iron I will bring Silver, and for Wood Brasse, and for Stones Iron. And so the Prophet *Zachariah* speaks, *Chap. 14. 14.* And the wealth of all the Heathen round about, shall be gathered together, gold, & silver, and apparel in

*6. Remedy*

These following Scriptures do abundantly confirm this Truth.

*Jer. 31. 12.*  
*Isa. 30. 23.*  
*Isa. 61. 8, 9.*  
*Joel 2. 23, 24.*  
*Mic. 4. 6.*  
*Amos 9. 13, 14*  
*Zech. 8. 12.*  
*Isa. 41 18, 19.*  
*Isa. 55. 13.*  
*Isa. 66. 6, 7.*  
*Isa. 65. 21, 22.*  
*Isa. 61. 4.*  
*Isa. 60. 10.*  
*Ezek. 36. 10.*

Only take these two Cautions,

1. That in these times the Saints chiefest comforts, delights, and contents, will consist in their more clear

full, and constant enjoyment of God.  
2. That they shall have such abundant measure of the Spirit poured out upon them, that their riches and outward glory shall not be scales to them, but golden steps to a richer living in God.

Isa. 66. 8.

vers. 19, 20.

*great abundance.* The Lord hath promised that the meek shall inherit the earth: And Heaven and Earth shall pass away, before one jot or one tittle of his word shall pass unfulfilled. Ah poor Saints! now some thrust sore at you, others look a squint upon you, others shut the door against you, others turn their backs upon you; and most of men (except it be a few that live much in God, and are filled with the riches of Christ) do either neglect you, or despise you because of your poverty; but the day is coming, when you shall be lifted up above the dunghill, when you shall change poverty for riches, your rags for Robes, your reproach for a Crown of honour, your infamy for glory, even in this world.

And this is not all, but God will also mightily increase the number of his chosen ones; multitudes shall be converted to him. *Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a Nation be born at once? for as soon as Sion travelled, she brought forth Children. And they shall bring all your brethren for an offering unto the Lord out of all Nations, upon Horses, & in Chariots, in Litters, and upon Mules, and upon swift beasts to my holy Mountain Jerusalem, saith the Lord; as the Children of Israel bring an offering in a clean Vessel into the house of the*

*the Lord.* Doth not the Scripture say, that the kingdoms of this world must become the kingdoms of our Lord? Hath not God given to Christ the Heathen, and the uttermost parts of the earth for his possession? Hath not the Lord said, that in the last days the mountain of the Lords house shall be lifted up above the hills, and shall be established in the top of the mountains, and all Nations shall flow unto it. Pray read and meditate upon *Isa.* 60. and 66. and 2. 1, to 5. and there you shall find the multitudes that shall be converted to Christ; and oh that you would be mighty in believing, and in wrestling with God, that he would hasten the day of his glory, that the reproach that is now upon his people and ways, may cease!

Rev. 11. 15.

*Psal.* 2. 8.

*Isa.* 2. 2.

*Isa.* 54. 14.

*Isa.* 61. 9.

*The sixth Device that Satan hath to keep souls off from religious services, is,*

**BY** presenting before them the examples of the greatest part of the world that walk in the ways of their own hearts, and that make light and sleight of the wayes of the Lord. Why, saith Satan, do not you see that the great, and the rich, the noble and the honourable, the learned and the wise, even the greatest number of men never trouble themselves about such and such ways, and why then

6. Device.

John 4. 18.

Coap. 7. 48, 49

Cor. 1. 26, 27.

Mic. 7. 2, 3, 4.

Should you be singular and nice? You were far better do as the most do, &c.

Now the Remedies against this Device, are these.

The first Remedy

I. Remedy.

The way to Hell is broad, and well beaten; the way to be undone for ever, is to do as the most do, *Argumentum turpissimum est turba.* The multitude is the weakest and worst Argument, saith Seneca. Prov. 4. 14. Chap. 9. 6.

**A**gainst this Device of Satan, is, solemnly to consider of those Scriptures that make directly against following the sinful examples of men; as that in Exodus, *Thou shalt not follow a multitude to do evil, neither shalt thou speak in a cause to decline after many to wrest Judgment.* The multitude generally are ignorant, and know not the way of the Lord, therefore they speak evil of that they know not; they are envious, and maliciously bent against the service and way of God; and therefore they cannot speak well of the ways of God. *This way is every where spoken against,* said they. So in Numb. 16. *Separate from them, & come out from among them.* So the Apostle, *Have no fellowship with the unfruitful works of darkness.* So Solomon, *Enter not into the way of the wicked, forsake the foolish and live.* They that walk with the most, shall perish with the most, They that do as the most, shall ere long suffer with the most. They that live as the most, must dye with the

the most, and to hell with the most.

*The second Remedy*

**A**gainst this Device of Satan, is, seriously to consider, That if you will sin with the multitude, all the Angels in Heaven, and men on earth, cannot keep you from suffering with the multitude. If you will be wicked with them, you must unavoidably be miserable with them. Say to thy soul, O my soul! If thou wilt sin with the multitude, thou must be shut out of Heaven with the multitude, thou must be cast down to Hell with the multitude. And I heard a voice from Heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Come out in affection, in action, and in habitation; for else the infection of sin, will bring upon you the infliction of punishment. So saith the wise man, He that walketh with wise men, shall be wise, but a companion of fools shall be destroyed, or as the Hebrew hath it, Shall be broken in pieces. Multitudes may help thee into sin; yea, one may draw thee into sin, but 'tis not multitudes that can help thee to escape punishments: as you may see in Moses and Aaron, that were provoked to sin by the multitude; but were shut out of the pleasant Land, and fell

2. Remedy.

Sin and punishment are linked together with chains of Adamant.

Of sin we may say, as Isidore doth of the Serpent (*Tot dolores quot colores*) so many colours, so many dolours.

ויע  
ויע

a Jeroname, from Ruange, to be naught



fell by a hand of Justice as well as others.

*The third Remedy*

3. Remedy.

What wise man  
would fetch  
Gold out of a  
fiery Crucible,  
hazard his im-  
mortal soul (to  
gain the  
world) by fol-  
lowing a mul-  
titude in those  
steps that lead  
to the cham-  
bers of death  
and darkness.

**A**gainst this Device of Satan, is, so-  
lemnly to consider the worth and  
excellency of thy immortal soul. Thy  
soul is a Jewel more worth than heaven  
and earth. The losse of thy soul is in-  
comparable, irreparable, and irrecovera-  
ble, if that be lost, all is lost, and thou art  
undone for ever. Is it madnesse and folly  
in a man to kill himself for company? and  
is it not greater madnes or folly to break  
the neck of thy soul, and to damn it for  
company? Suspect that way wherein thou  
seest multitudes to walk, the multitude  
being a stream that thou must row hard  
against; or thou wilt be carried into that  
gulph, out of which Angels cannot deli-  
ver thee. Is it not better to walk in a  
strait way alone, then to wander into  
crooked wayes with company? sure 'tis  
better go to Heaven alone, then to Hell  
with company.

I might add other things, but these may  
suffice for the present; and I am afraid, if  
these Arguments do not stir you, other  
Arguments will work but little upon you.

*The*

The seventh Device that Satan hath to keep  
souls off from holy exercises, from reli-  
gious services, is,

BY casting in a multitude of vain  
thoughts, whilst the soul is in seeking  
of God, or in waiting on God; and by  
this Device he hath cooled some mens spi-  
rits in Heavenly services, and taken off (at  
least for a time) many precious souls from  
Religious performances. I have no heart  
to hear, nor no heart to pray, nor no de-  
light in reading, nor in the society of the  
Saints, &c. Satan doth so dog and follow  
my soul, and is still a casting in such a mul-  
titude of vain thoughts, concerning God,  
the world, and my own soul, &c. that I  
even tremble to think of waiting upon  
God in any Religious service. Oh! the  
vain thoughts that Satan casts in, do so di-  
sturb my soul, and so grieve, vex, perplex,  
and distract my soul, that they even make  
me weary of holy duties, yet of my very  
life: Oh I cannot be so raised and ravished,  
so heated and melted, so quickened and en-  
larged, so comforted and refreshed, as I  
should be, as I might be, and as I would be  
in Religious services, by reason of that  
multitude of vain thoughts, that Satan is  
injecting or casting into my soul, &c.

7. Device.

*Vellem servire  
Domino, sed co-  
gitationes non  
patiuntur.*

Lord now how  
fain would I  
serve thee, and  
vain thoughts  
will not suffer  
me.

Now

*Now the Remedies against this Device of Satan are these.*

*The first Remedy*

*I. Remedy.*

When Pompey could not keep his soldiers in the Camp by persuasion, he cast himself all along in the narrow passage that led out of it, and then bid them Go if you will, but you must first trample upon your General, and the thoughts of this overcame them. You are wise, and know how to apply it to the point in hand.

**A**gainst this Device of Satan, is, To have your hearts strongly affected with the greatness, holiness, Majesty and glory of that God before whom you stand, and with whom your souls do converse in Religious services. Oh! let your souls be greatly affected with the presence, purity, and majesty of that God before whom thou standest. A man would be afraid of playing with a feather, when he is speaking with a King; ah! when men have poor, low, light, slight, &c. thoughts of God, in their drawing neer to God, they tempt the Devil to bestir himself, and to cast in a multitude of vain thoughts to disturb and distract the soul in its waiting on God. There is nothing that will contribute so much to the keeping out of vain thoughts; as to look upon God, as an omniscient God, an omnipresent God, an omnipotent God, a God full of all glorious perfections, a God whose majesty, purity, and glory will not suffer him to behold the least iniquity. The reason why the blessed Saints and glorious Angels in heaven have not so much as one vain thought

thought is, because they are greatly affected with the greatness, holiness, Majesty, purity, and glory of God.

*The second Remedy*

Against this Device of Satan, is, To be peremptory in religious services, notwithstanding all those wandring thoughts the soul is troubled with. This will be a sweet help against them, for the soul to be resolute in waiting on God, whether it be troubled with vain thoughts or not. To say, Well I will pray still, and hear still, and meditate still, and keep fellowship with the Saints still; many precious souls can say from experience, that when their souls have been peremptory in their waiting on God, that Satan hath left them, and hath not been so busie in vexing their souls with vain thoughts; when Satan perceives that all those trifling vain thoughts that he casts into the soul, do but vex the soul into greater diligence, carefulness, watchfulness, and peremptoriness in holy and heavenly services, and that the soul loseth nothing of his zeal, piety, and devotion; but doubles his care, diligence, & earnestness; he often ceases to interpose his trifles and vain thoughts, as he ceased to tempt Christ, when Christ was peremptory in resisting his temptations.

2. Remedy.

It is a rule in the civil Law, (*Nec videtur adum, si quid supersit quod agatur*.) Nothing seems to be done, if there remains ought to be done.

*Si dixisti sufficit periisti.* If once thou sayst 'tis enough, thou art undone, saith *Augustin.*

*The*

## The third Remedy

## 3. Remedy.

'Tis not Satans  
casting in of  
vain thoughts  
that can keep  
mercy from  
the soul, or  
un to the soul,  
but the lodg-  
ing and che-  
rishing of vain  
thoughts, O  
Jerusalem,  
how long shall  
vain thoughts  
lodge within  
thee ?

Jer. 4. 14.  
Heb. in the  
midst of thee.  
They passe  
through thee  
best hearts,  
they are lod-  
ged and che-  
rished only in  
the worst  
hearts.

**A**gainst this Device of Satan, is, to consider this, That those vain and trifling thoughts that are cast into our souls, when we are waiting upon God in this or that religious service, if they be not cherished and indulged, but abhorred, resisted, and disclaimed ; they are not firm upon our souls, though they may be troubles to our minds, they shall not be put upon our accounts, nor keep mercies and blessings from being enjoyed by us. When a soul in uprightness can look God in the face, and say, Lord when I approach nœr unto thee, there be a world of vain thoughts crowd in upon me, that do disturb my soul, and weaken my faith, and lessen my comfort, and spiritual strength ; oh ! these are my clog, my burden, my torment, my hell ; oh ! do justice upon these, free me from these, that I may serve thee with more freeness, singleness, spiritualness, and sweetness of spirit. These thoughts may vex that soul, but they shall not harm that soul, nor keep a blessing from that soul. If vain thoughts resisted and lamented could stop the current of mercy, and render a soul unhappy, there would be none on earth that should ever taste of mercy, or be everlastingly happy.

Th

## The fourth Remedy

**A**gainst this Device of Satan, is, solemnly to consider, That watching against sinful thoughts, resisting of sinful thoughts, lamenting and weeping over sinful thoughts, carries with it the sweetest, and strongest evidence of the truth and power of grace, and of the sincerity of your hearts, and is the readiest and the surest way to be rid of them. Many low and carnal considerations may work men to watch their words, their lives, their actions, as hope of gain, or to please friends, or to get a name in the world, and many other such like considerations, Oh! but to watch our thoughts, to weep and lament over them, &c. This must needs be from some noble, spiritual, and internal Principle, as love to God, a holy fear of God, a holy care and delight to please the Lord, &c. The Schools do well observe, that outward sins are of greater infamy; but inward heart sins are of greater guilt; as we see in the Devils. There is nothing that so speaks out a man to be thoroughly and kindly wrought upon, as his having his thoughts to be brought into obedience, as the Apostle speaks. Grace is grown up to a very great height in that soul where it prevails, to the subduing of those vain thoughts

## 4. Remedy.

Psal. 139. 23.  
Thoughts are  
the first born,  
the blossomes  
of the soul the  
beginning of  
our strength,  
whether for  
good or evil,  
and they are  
the greatest  
Evidence for,  
or against a  
man that can  
be.

Majoris infan-  
tie  
Majoris reat-  
tus.

2 Cor. 10. 4, 5.



Psal. 134. 2.

Isa. 59. 7.

Chap. 66. 18.

Mat. 9. 4.

Chap. 12. 25.

Zeno a wise  
Heathen  
affirmed, That  
God even  
beheld the  
thoughts.

Mat. 15. 15, 16,  
17, 18.

Tears instead  
of Gems were  
the ornaments  
of Davids bed,  
when he had  
sinned, and so  
they must be  
thine, or else  
thou must lie  
down in the  
bed of sorrow  
for ever.

thoughts that walk up and down in the soul. Well, though you cannot be rid of them, yet make resistance and opposition against the first risings of them. When sinful thoughts arise, then think thus, the Lord takes notice of these thoughts, *He knows them afar off*, as the Psalmist speaks. He knew *Herod's* bloody thoughts, and *Judas* his betraying thoughts, and the *Pharisees* cruel and blasphemous thoughts afar off. Oh! think thus all these sinful thoughts, they defile and pollute the soul; they deface and spoil much of the inward beauty, and glory of the soul; if I commit this or that sin, to which my thoughts incline me, then either I must repent, or not repent; if I repent, it will cost me more grief, sorrow, shame, heart-breaking, and soul-bleeding, before my Conscience will be quieted, divine justice pacified, my comfort and joy restored, my evidences cleared, and my pardon in the Court of Conscience sealed, then the imagined profit, or seeming sensual pleasure can be worth. *What fruit had you in these things whereof you are now ashamed.*

If I never repent, Oh! then my sinful thoughts will be scorpions that will eternally vex me; the rods that will eternally lash me; the thorns that will everlastingly prick me; the Dagger that will be eternally a stabbing me; the worm that will be

be for ever a gnawing me: Oh! therefore watch against them, be constant in resisting them, and in lamenting and weeping over them, and then they shall not hurt thee, though they may for a time trouble thee: And remember this, He that doth this, doth more then the most glistering and blustering hypocrite in the world doth.

Inward bleeding kills many a man, so will sinful thoughts, if not repented of.

*The fifth Remedy*

**A**gainst this Device of Satan, is, To labour more and more to be filled with the fulness of God, and to be enriched with all spiritual and heavenly things. What's the reason that the Angels in Heaven have not so much as an idle thought? 'Tis because they are filled with the fullness of God. Take it for an experienced truth, The more the soul is filled with the fulness of God, and enriched with spiritual and heavenly things, the less room there is in that soul for vain thoughts. The fuller the vessel is of wine, the lesse room there is for water. Oh! then lay up much of God, of Christ, of precious promises, and choice experiences in your hearts, and then you will be less troubled with vain thoughts. *A good man out of the good treasure of his heart bringeth forth good things.*

5. Remedy. Ephes. 3. 10. The words are an Hebraism. The Hebrews when they would set out many excellent things, they add the Name of God to it, City of God, Cedars of God, wrestlings of God: So here, *That ye may be filled with the fulness of God.* Mat. 12. 3.

Psal. 134. 2.  
Isa. 59. 7.  
Chap. 66. 18.  
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Mat. 12. 3.

*The sixth Remedy*

## 6. Remedy.

Psal. 119. 97.

Psal. 109 8.

*Simile.*

**A**gainst this Device of Satan, is, To keep up holy and spiritual affections; for such as your affections are, such will be your thoughts. *O how I love thy Law, 'tis my meditation all the day.* What we love most, we most muse upon; *When I awake, I am still with thee.* That which we much like, we shall much mind. Them that are frequent in their love to God, and his Law, will be frequent in thinking of God and his Law; a Child will not forget his mother.

*The seventh Remedy*

## 7. Remedy.

2 Tim. 2 4.

*εμπλεκται*  
is entangled,  
'tis a comparison which S.  
Paul borroweth from the  
custom of the  
Roman Empire, wherein  
Souldiers  
were forbidden to be  
Proctors of  
other mens  
causes, to undertake hus-  
bandry or  
merchandise.

**A**gainst this Device of Satan, is, To avoid multiplicity of worldly business. Oh! let not the world take up your hearts and thoughts at other times. Souls that are torn in pieces with the cares of the world, will be alwayes vexed and tormented with vain thoughts, in all their approaches to God; vain thoughts will be still crowding in upon him that lives in a crowd of business. The Stars which have least circuit are nearest the Pole; and men that are least perplexed with business, are commonly nearest to God.

*The*



*The Eighth Device that Satan hath to binder souls from religious services, from holy performances, is,*

**B**Y working them to rest in their performances. To rest in prayer, and to rest in hearing, reading, and the Communion of Saints, &c. And when Satan hath drawn the soul to rest upon the service done, then he will help the soul to reason thus; why, thou wert as good never pray, as to pray, and rest in prayer; as good never hear, as to hear, and rest in hearing; as good never be in the Communion of Saints, as to rest in the Communion of Saints. And by this Device he stops many souls in their heavenly race, and takes off poor souls from those services that should be their joy and Crown.

*Now the Remedies against this Device are these.*

*The first Remedy*

**A**gainst this Device of Satan, is, To dwell much upon the imperfections and weaknesses, that do attend your choicest services. O the spots, the blots, the blemishes, that are to be seen upon the face of our fairest Duties! When thou hast

8. Device.

Isa. 58 1, 2, 3.  
Zech. 7. 4, 5, 6.  
Mat. 6. 2.  
Rom. 1 7.

1. Remedy.  
Pride and high confidence is most apt to creep creep in upon duties well done, saith one.



Isa. 64. 6.

done all thou can'st, thou hast need to close up all with this, *O enter not into judgment with thy servant, O Lord, for the weaknesses that cleave to my best services.* We may all say with the Church, *All our righteousnesses are as a menstruous cloath.* If God should be strict to mark what is done amiss in our best actions, we were undone. Oh! the water that is mingled with our wine, the dross that cleave unto our gold.

*The second Remedy*

2. Remedy.

Judg. 10. 14.

*Omne bonum  
in summo bono*  
All good is in  
the chiefest,  
good.

*Nec Christus,  
nec cælum pa-  
titur hyperbo-  
lem.*

**A**gainst this Device of Satan, is, To consider the impotency and inability of any of your best services, divinely to comfort, refresh, and bear your souls up from fainting, and sinking in the dayes of troubles, when darknesse is round about you, when God shall say to you, as he did once to the Israelites, *Go and cry unto the gods that you have chosen, let them save you in the time of your tribulation.* So when God shall say in the day of your troubles, Go to your prayers, to your hearing, and to your fasting, &c. and see if they can help you, if they can support you, if they can deliver you. If God in that day doth but with-hold the influence of his grace from thee, thy former services will be but poor Cordials to comfort thee: and then thou must, and wilt cry out, Oh! *None but Christ,*

None

none but Christ. Oh! my prayers are not Christ, my hearing is not Christ, my fasting is not Christ, &c. Oh! one smile of Christ, one glimpse of Christ, one good word from Christ, one nod of love from Christ in the day of trouble and darkness, will more revive and refresh the soul, then all your former services, in which your souls rested, as if they were the bosome of Christ, which should be the onely Center of our souls. Christ is the Crown of Crowns, the Glory of Glories, and the Heaven of Heavens.

*The third Remedy*

**A**gainst this Device of Satan, is, solemnly to consider, that good things rested upon, will as certainly undo us, and everlastingly destroy us, as the greatest enormities that can be committed by us. Those souls that after they have done all do not look up so high as a Christ, and rest, and Center alone in Christ, laying down their services at the footstool of Christ, must lye down in sorrow, their bed is prepared for them in hell. Behold all ye that kindle a fire, and compass your selves with the sparks, and walk in the light of your fire, and in the sparks that ye have kindled, thus ye shall have at mine hands, ye shall lye down in sorrow. Is it good dwelling with everlasting burnings, with a devouring fire? If it be, why then rest

3. Remedy.

Isa. 50. ult.

in your Duties still ; if otherwise, then ſee  
that you center only in th' boſom of Chriſt

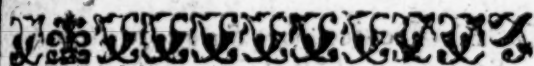
*The fourth Remedy*

4. Remedy.

Jer. 50. 6.

**A**gainſt this Device of Satan, is, To dwell much upon the neceſſity and excellency of that reſting place that God hath provided for you, above all other reſting places. Himſelf is your reſting place, his free mercy and love is your reſting place; the pure, glorious, matchleſs, and ſpotleſs righteouſneſs of Chriſt is, your reſting place. Ah! it is ſad to think, that moſt men have forgotten their reſting place, as the Lord complains. *My people have been as loſt ſheep, their Shepherds have cauſed them to go aſtray, and have turned them away to the Mountains. They have gone from mountain to hill, and forgotten their reſting place.* So poor ſouls that ſee not the excellency of that reſting place that God hath appointed for their ſouls to lye down in, they wander from mountain to hill, from one duty to another, and here they will reſt, and there they will reſt, but ſouls that ſee the excellency of that reſting place that God hath provided for them, they will ſay, farewel prayer, farewel hearing, farewel faſting, &c. I will reſt no more in you, but now I will reſt only in the boſome of Chriſt, the love of Chriſt, the righteouſneſſe of Chriſt.

*The*



The Third thing to be shewed, is,

*The several Devices that Satan hath to keep  
souls in a sad, doubting, questioning,  
and uncomfortable condition.*

**T**Hough he can never rob a Believer of  
his Crown; yet such is his malice and  
envy, that he will leave no stone unturn'd,  
no means unattempted to rob them of  
their comfort, and peace, to make their  
life a burden and a hell unto them, to  
cause them to spend their days in sorrow  
and mourning, in sighing and complaining,  
in doubting and questioning; Surely we  
have no interest in Christ, our Graces are  
not true, our hopes are the hopes of hy-  
pocrites; our confidence is our presump-  
tion; our enjoyments are our delusi-  
ons, &c.

I shall shew you this in some particu-  
lars, &c.

Blessed Brad-  
ford in one of  
his Epistles,  
saith thus; O  
Lord, some-  
time methinks  
I feel it so  
with me, as if  
there were no  
difference be-  
tween my  
heart, and the  
wicked, I  
have a blind  
mind as they,  
a stout stub-  
born rebellious  
hard heart  
as they, and  
so he goes on,  
&c.

*The First Device that Satan bath to keep  
Souls in a sad, doubting, and question-  
ing condition, and so making their  
life a Hell is,*

A Christian  
should wear  
Christ in his  
bosom, as a  
flower of de-  
light for he is  
a whole Para-  
dise of de-  
light; he that  
minds not  
Christ more  
then his sin,  
can never be  
thankful, and  
fruitful, as he  
should.

**BY** causing them to be still poring, and  
musing upon sin; to mind their sins,  
more then their Saviour; yea, so to mind  
their sins, as to forget, yea, to neglect their  
Saviour; that as the Psalmist speaks, *The  
Lord is not in all their thoughts.* Their eyes  
are so fixt upon their Disease, that they  
cannot see the Remedy though it be near:  
And they do so muse upon their debts, that  
they have neither mind nor heart to think  
of their surety, &c.

*Now the Remedies against this Device are  
these,*

*The first Remedy*

*I. Remedy.*

**I**S, for weak believers to consider, That  
though Jesus Christ hath not freed them  
from the presence of sin, yet he hath freed  
them from the damnatory power of sin.  
It's most true, that sin and grace were ne-  
ver born together, neither shall sin and  
grace dye together; yet while a Believer  
breaths in this world, they must live to-  
gether, they must keep house together.

Christ

Christ in this life will not free any believer from the presence of any one sin, though he doth free every believer from the damning power of every sin. *There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.* The Law cannot condemn a believer, for Christ hath fulfilled it for him; Divine Justice cannot condemn him, for that Christ hath satisfied; his sins cannot condemn him, for they in the blood of Christ are pardoned; and his own Conscience (upon righteous grounds) cannot condemn him, because Christ that is greater then his Conscience hath acquitted him.

*Peccata enim non no cent, si non placent.*  
My sins hurt me not, if they like me not. Sin is like that wild Fig-tree, or Ivy in the wall, cut off stump, body, bough and branches, yet some strings or other will sprout out again, till the wall be pluckt down.

*The Second Remedy*

**A**gainst this Device of Satan, is, to consider, That though Jesus Christ hath not freed you from the molesting, and vexing power of sin, yet he hath freed you from the reign and dominion of sin. Thou sayest that sin doth so molest and vex thee, that thou canst not think of God, nor go to God, nor speak with God; Oh! but remember, 'tis one thing for sin to molest and vex thee, and another thing for sin to reign, and have dominion over thee. *For sin shall not have dominion over you; for ye are not under the*

*2. Remedy.*

The primitive Christians chose rather to be thrown to Lyons without, than lest to lusts within.

*Ad leonem magis quem leonem,* saith Tertullian.

Rom. 6. 14.

*Law*



Dan. 7. 12.

'Tis a sign  
that sin hath  
not gained  
your consent,  
but commit-  
ted a rape up-  
on your souls,  
when you  
cry out to  
God.  
If the ravished  
Virgin under  
the Law cried  
out she was  
guiltless,  
Deut. 22. 27.  
So when sin  
plays the Ty-  
rant over the  
soul, and the  
soul cries  
out, 'tis guilt-  
less, those sins  
shall not be  
charged upon  
the soul.

*Law, but under grace. Sin may rebel, but it shall never reign in any Saint. It fareth with sin in the regenerate, as with those Beasts that Daniel speaks of, That had their Dominion taken away, yet their lives were prolonged for a season, and a time.*

Now sin reigns in the soul, when the soul willingly and readily obeys it, and subjects to its commands, as Subjects do actively obey, and embrace the commands of their Prince. The commands of a King are readily embraced and obeyed by his Subjects; but the commands of a Tyrant are embraced and obeyed unwillingly. All the service that is done to a Tyrant, is out of violence, and not out of obedience. A free and willing subjection to the commands of sin, speaks out the soul to be under the reign and dominion of sin; but from this plague, this hell, Christ frees all believers. Sin cannot say of a believer, as the Centurion said of his servants, *I bid one go, and he goeth, and to another come, and he cometh, and to another, do this and he doth it.* No, the heart of a Saint riseth against the commands of sin, and when sin would carry his soul to the Devil, he hales his sin before the Lord, and cries out for Justice. Lord, saith the believing soul, sin plays the Tyrant, the Devil in me; it would have me to do that which makes against thy holiness, as well

well as against my happiness; against thy honour and glory, as my comfort and peace; therefore do me justice thou righteous Judge of heaven and earth, and let this Tyrant sin dye for it, &c.

*The third Remedy*

**A**gainst this Device of Satan, is, Constantly to keep one eye upon the promises of remission of sin, as well as the other eye upon the inward operations of sin. This is a most certain truth, that God would graciously pardon those sins to his people, that he will not in this life fully subdue in his people. Paul prays thrice; i. e. often to be delivered from the thorn in the flesh; all he can get is, *my grace is sufficient for thee*; I will graciously pardon that to thee, that I will not conquer in thee, saith God. And I will cleanse them from all their iniquity, whereby they have sinned against me, and whereby they have transgressed against me; I even I am he that blottereth out thy transgressions for mine own sake, and will not remember thy sins. Ah! you lamenting souls, that spend your dayes in sighing and groaning under the sense and burden of your sins, why do you deal so unkindly with God, and so injuriously with your own souls as not to cast an eye upon those precious promises of remission

*3. Remedy.*

Isa. 44. 22.

Mic. 7. 18, 19.

Col. 2. 13, 14.

The Promises of God are a precious book every leaf drops myrrhe and mercy.

Though the weak Christian cannot open, read, and apply them.

Christ can and will apply them to their souls.

Jer. 33. 8.

Isa 43 25.

סחה

An Hebrew particle, and notes a constant, a continued act of God; I, I am he, blotting out thy trans-

gressions to  
day, and to  
morrow, &c.

remission of sin, which may bear up and  
refresh your spirits in the darkest night  
and under the heaviest burden of sin.

*The fourth Remedy*

4. Remedy.

2 Cor. 5. 21.  
Christ was  
(*Peccatorum  
maximus*) the  
greatest of sin-  
ners by impu-  
tation and re-  
putation.  
[sa. 53 5, 6.]

**A**gainst this Device of Satan, is, to  
look upon all your sins, as charged  
upon the account of Christ, as debts which  
the Lord Jesus hath fully satisfied; and in-  
deed were there but one farthing of that  
debt unpaid, that Christ was engaged to  
satisfie, it would not have stood with the  
unspotted Justice of God, to have let him  
come into heaven, and sit down at his own  
right hand: But all our debts by his death  
being discharged, we are freed, and he is  
exalted to sit down at the right hand of  
his Father, which is the top of his glory,  
and the greatest pledge of our felicity: For  
he hath made him to be sin for us that knew  
no sin, that we might be made the righteous-  
ness of God in him, saith the Apostle. All our  
sins were made to meet upon Christ, as that  
evangelical Prophet hath it. He was wound-  
ed for our transgressions, he was bruised for  
our iniquities, the chastisement of our peace  
was upon him, and with his stripes we are  
healed. All we like sheep have gone astray, we  
have turned every one to his own way, and the  
Lord hath laid on him the iniquity of us all,  
or as the Hebrew hath it, He hath made the  
iniquity

signity of us all to meet in him. In Law we know, that all the debts of the wife are charged upon the husband; saith the wife to one, and to another, if I owe you any thing, go to my husband; so may a believer say to the Law, and to the Justice of God, If I owe you any thing, go to my Christ, who hath undertaken for me: I must not sit down discouraged under the apprehensions of those debts, that Christ to the utmost farthing hath fully satisfied. Would it not argue much weakness, I had almost said, much madness, for a debtor to sit down discouraged, upon his looking over those debts that his surety hath readily, freely and fully satisfied. The sense of his great love should engage a man for ever to love, and honour his surety, and to bless that hand that hath paid the debt, and cross the Books, &c. But to sit down discouraged when the debt is satisfied, is a sin that bespeaks Repentance.

Christ hath cleared all reckonings betwixt God & us. You remember the Scape-Goat, Upon his head all the iniquities of the Children of Israel and all their transgressions in all their sins, were confessed and put, and the Goat did bear upon him all their iniquities, &c. Why, the Lord Jesus is that blessed Scape-goat upon whom all our sins were laid, and who alone hath carried our sins away into the Land of forgetfulness, where they

Christ hath the greatest worth and wealth in him; as the worth and value of many pieces of silver is in one piece of gold, so all the excellencies scattered abroad in the creatures, are united to Christ.

All the whole volume of perfections which are spread through heaven and earth are epitomized in him. Lev. 16. 21.

Christ is (*Canaliz gratia*) the Channel of grace from God.

The bloods of Abel, for so the Hebrew hath it (as if the blood of one Abel had so many tongues as drops) cried for vengeance against sin; but the Blood of Christ cries louder for the pardon of sin.

5. Remedy.

*Augustine* saith, That the first, second, and third vertue of a Christian is Humility.

they shall never be remembered more. A believer under the guilt of his sin may look the Lord in the face, and sweetly plead thus with him. 'Tis true Lord, I owed thee much, but thy Son was my ransom, my redemption; his blood was the price, he was my surety, and undertook to answer for my sins; I know thou must be satisfied, and Christ hath satisfied thee to the utmost farthing; not for himself, for what sins had he of his own? but for me, they were my debts that he satisfied for; be pleased to look over the book, and thou shalt find that 'tis crossed by thy own hand, upon this very account, that Christ hath suffered, and satisfied for them.

### The fifth Remedy

**A**gainst this Device of Satan, is, solemnly to consider of the Reasons why the Lord is pleased to have his people exercised, troubled, and vexed with the operations of sinful corruptions, and they are these. Partly to keep them humble and low in their own eyes; and partly to put them upon the use of all Divine helps, whereby sin may be subdued, and mortified; and partly that they may live upon Christ for the perfecting the work of sanctification; and partly to wean them from things below, and to make them heart-



heart-sick of their absence from Christ, and to maintain in them bowels of compassion towards others that are subject to the same infirmities with them; and that they may distinguish between a state of grace, and a state of glory; and that heaven may be more sweet to them in the close. Now doth the Lord upon these weighty Reasons suffer his people to be exercised and molested with the operations of sinful corruptions? Oh! then let no believer speak, write, or conclude bitter things against his own soul, and comforts, because that sin troubles and vexes his righteous soul, &c. but lay his hand upon his mouth and be silent, because the Lord will have it so, upon such weighty ground as the soul is not able to withstand.

*The sixth Remedy*

**A**gainst this Device of Satan, is, solemnly to consider, That believers must repent for their being discouraged by their sins. Their being discouraged by their sins will cost them many a prayer, many a tear, and many a groan: And that because their discouragements under sin flow from ignorance and unbelief: it springs from their ignorance of the riches, freeness, fulness, and everlastingness of Gods love; and from their ignorance of the

*Lilmed lelam-  
med, we  
therefore  
learn, that  
we may  
reach, is a pro-  
verb among  
the Rabbins.  
After the  
Trojans had  
been wan-  
dring, and  
tossing up and  
down the  
Mediterrane-  
an Sea, as  
soon as they  
espied Italy,  
they cried out  
with exulting  
joy, Italy, Ita-  
ly; So will  
Saints when  
they come to  
Heaven.*

*6. Remedy.*



God never gave a believer a new heart, that it should always lie a bleeding, and that it should always be rent and torn in pieces with discouragements.

the power, glory, sufficiency, and efficacy of the death and sufferings of the Lord Jesus Christ: And from their ignorance of the worth, glory, fulness, largeness, and compleatness of the righteousness of Jesus Christ: And from their ignorance of that real, close, spiritual, glorious, and inseparable union that is between Christ and their precious souls. Ah! did precious souls know and believe the truth of these things, as they should, they would not sit down dejected and overwhelmed under the sense and operation of sin, &c.

*The Second Device that Satan hath to keep souls in a sad, doubting and questioning condition is,*

2. Device.

**BY** working them to make false definitions of their graces; Satan knows, that as false definitions of sin wrong the soul one way, so false definitions of grace wrong the soul another way.

I will instance onely in faith; oh! how doth Satan labour might and main to work men to make false definitions of faith? Some he works to define faith too high, as that it is a full assurance of the love of God to a mans soul in particular, or a full perswasion of the pardon and remission of a mans own sins in particular. Saith Satan, what dost thou talk of faith?

Faith

faith is an assurance of the love of God, and of the pardon of sin, and this thou hast not; thou knowest thou art far off from this, therefore thou hast no faith. And by drawing men to make such a false definition of faith, he keeps them in a sad, doubting, and questioning condition, and makes them spend their days in sorrow and sighing, so that tears are their drink and sorrow is their meat, and sighing is their work all the day long, &c.

The Philosophers say, there are eight degrees of heat, we discern three. Now if a man should define heat onely by the highest degree, then all other degrees will be cast out from being heat: So if men shall define faith onely by the highest degrees, by assurance of the love of God, and of the pardon of his sins in particular, what will become of lesser degrees of faith?

If a man should define a man to be a living man, only by the highest and strongest demonstrations of life, as laughing, leaping, running, working, walking, &c. would not many thousands that groan under internal and external weaknesses, and that cannot laugh, nor leap, nor run; nor work, nor walk, be found dead men by such a definition, that yet we know to be alive? 'Tis so here, and you know how to apply it, &c.

P

Now

Now the Remedies against this Device,  
are these.

*The first Remedy*

*1. Remedy.*

**A**gainst this Device of Satan, is, solemnly to consider, That there may be true faith, yea, great measures of faith, where there is no assurance. The Canaanite Woman in the Gospel had strong faith, yet no Assurance that we read of. *These things have I written unto you (saith John) that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.* In these words you see that they did believe, and had eternal life, in respect of the purpose and promise of God, and in respect of the seeds and beginnings of it in their souls; and in respect of Christ their head, who sits in heaven as a publick person, representing all his chosen ones, *Who hath raised us up together, and made us sit together in heavenly places in Christ Jesus;* and yet they did not know that they had eternal life. 'Tis one thing to have a right to heaven, and another thing to know it; 'tis one thing to be beloved, and another thing for a man to know that he is beloved. 'Tis one thing for God to write a mans name in the book of life, and

Eph. 2. 6.

and another thing for God to tell a man that his name is written in the book of life, and to say to him, Rejoyce, because thy name is written in heaven. SO Paul, In whom ye also trusted, after ye heard the word of truth, the Gospel of your salvation, in whom also after ye believed, ye were sealed with that holy spirit of promise. SO Micah, Rejoyce not against me, O my enemy, for when I shall fall, I shall rise; when I shall sit in darkness, the Lord shall be a light unto me; I will bear the indignation of the Lord, because I have sinned, &c. or The sad countenance of God, as the Hebrew hath it. This soul had no assurance, for he sits in darkness and was under the sad countenance of God, and yet had strong faith; as appears in those words, When I fall, I shall rise; when I sit in darkness, the Lord shall be a light unto me. He will bring me forth to the light, and I shall behold his righteousness. And let this suffice for the first Answer.

Eph. 1. 13.  
So those in  
Isa. 50. 10. had  
faith, though  
they had no  
assurance.  
Mic. 7. 8, 9.

The second Remedy

**A**gainst this Device of Satan, is, solemnly to consider, That God in the Scripture doth define Faith otherwise. God defines Faith to be a receiving of Christ. As many as received him, to them he gave this priviledge, to be the Sons of God. To as many as believed on his name; to be a

2. Remedy.

John 1. 12.  
Acts 11. 23.

Mat. 11. 28.  
John 6: 37.  
Heb. 7. 25, 26.  
Isa. 3. 4, &c.

cleaving of the soul unto God, though no joy but afflictions attend the soul. Yea, the Lord defines Faith to be a coming to God in Christ, and often to a resting, and staying, or roling of the soul upon Christ. 'Tis safest and sweetest to define as God defines, both vices and graces; this is the only way to settle the soul, and to secure it against all the wiles of Men and Devils, who labour by false definitions of grace to keep precious souls in a doubting, staggering, and languishing condition, and to make their lives a burden, a Hell unto them.

*The third Remedy*

3. Remedy.

Mat. 6. 30.  
Chap. 14. 31.  
Chap. 16. 8.  
Luke 12. 28.

**A**gainst this Device of Satan, is, seriously to consider this, That there may be true faith, where there is much doubtings, witness those frequent sayings of Christ to his Disciples, *Why are ye afraid, O ye of little faith?* Persons may be truly believing, who nevertheless are sometimes doubting: In the same persons (that the forementioned Scriptures speak of) you may see their faith commended, and their doubts condemned, which doth necessarily suppose a presence of both.

*The*



The fourth Remedy

**A**gainst this Device of Satan, is, solemnly to consider. That Assurance is an effect of Faith, therefore it cannot be Faith. The cause cannot be the effect, nor the root the fruit, as the effect flows from the cause, the fruit from the root, the stream from the fountain, so doth the Assurance flow from Faith. This truth I shall make good thus.

4. Remedy.

The Assurance of our salvation and pardon of sin doth primarily arise from the witness of the Spirit of God, that we are the children of God: And the Spirit never witnesseth this till we are believers; *For we are Sons by Faith in Christ Jesus:* Therefore Assurance is not Faith but follows it, as the effect follows the cause.

Eph. 1. 13.

Gal. 4. 6.

Again, No man can be assured and persuaded of his salvation, till he be united to Christ, till he be ingrafted into Christ; and a man cannot be ingrafted into Christ, till he hath Faith; he must first be ingrafted into Christ by Faith, before he can have Assurance of his salvation; which doth clearly evidence, That Assurance is not Faith, but an effect and fruit of faith, &c.

Again, Faith cannot be lost, but Assurance may, therefore Assurance is not Faith. Though Assurance be a precious flower in the

Psal. 51. 12.

Psal. 30. 6, 7.



Cant. 5. 6.  
Iſa. 8. 17.

There is many thousand precious souls of whom this world is not worthy, that have the faith of reliance, and yet want assurance, and the effects of it: as high joy, glorious peace and vehement longings after the coming of Christ,

the Garden of a Saint, and is more infinitely sweet and delightful to the soul, then all outward comforts and contents, yet 'tis but a flower that is subject to fade, and to loose its freshness and beauty, as Saints by sad experience find, &c.

Again, A man must first have faith, before he can have assurance, therefore assurance is not faith, and that a man must first have faith, before he can have assurance, is clear by this; a man must first be saved, before he can be assured of his salvation, for he cannot be assured of that which is not; and a man must first have a saving faith, before he can be saved by faith; for he cannot be saved by that which he hath not: Therefore a man must first have faith, before he can have assurance, and so it roundly follows, that assurance is not faith, &c.

*The Third Device that Satan hath to keep the soul in a sad, doubting, and questioning condition, is,*

3. Device.

Pſal. 77. 7, 8, 11.  
Pſal. 88. 1. ult.  
Pſal. 73. 2, 23.

**B**Y working the soul to make false inferences from the crosse actings of Providence, Saith Satan, dost thou not see how Providence crosses thy prayers and crosses thy desires, thy tears, thy hopes, thy endeavours? Surely if his love were toward thee, if his soul did delight, and

and take pleasure in thee, he would not deal thus with thee, &c.

Now the Remedies against this Device are these.

*The first Remedy*

**A**gainst this Device of Satan, is, solemnly to consider, That many things may be crosse to our desires, that are not crosse to our good. *Abraham, Jacob, David, Job, Moses, Jeremiah, Jonah, Paul, &c.* met with many things that were contrary to their desires, and endeavours, that were not contrary to their good, as all know, that have wisely compared their desires and endeavours, and Gods actings together. Physick often works contrary to the Patients desires, when it doth not work contrary to their good.

I remember a story of a godly man, who had a great desire to go to *France*, and as he was going to take shipping, he broke his leg; and it pleased Providence so to order it, that the ship that he should have gone in, at that very same time was cast away, and not a man saved, and so by breaking a bone, his life was saved. Though Providence did work crosse to his desire; yet it did not work crosse to his good, &c.

*I. Remedy.*

The *Circumcellians*, being not able to withstand the preaching and writing of *Augustine*, sought his destruction, having beset the way he was to go to his Visitation, but by Gods providence he missing his way, escaped the danger.

## The second Remedy

## 2. Remedy.

Jer. 31. 18, 19,  
20.

Gods providential hand may be with persons, when his heart is set against them.

Gods providential hand was for a time with Saul, Haman, Ashur and Jehu, and yet his heart was set against them.

No man knoweth love or hatred by all that is before him.

Ecd. 9. 1, 2.

**A**gainst this Device of Satan, is, solemnly to consider, That the hand of God may be against a man, when the love and heart of God is much set upon a man. No man can conclude how the heart of God stands by his hand. The hand of God was against Ephraim, and yet his love, his heart was dearly set upon Ephraim. I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: Turn thou me, and I shall be turned, for thou art the Lord my God. Surely, after that I was returned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Ephraim is my dear Son, he is a pleasant Child, for since I spake against him, I do earnestly remember him still. Therefore my bowels are troubled for him, I will surely have mercy upon him, saith the Lord.

God can look fowrly, and chide bitterly, and strike heavily, even where, and when he loves dearly. The hand of God was very much against Job, and yet his love, his heart was very much set upon Job, as you may see by comparing Chap. 1. and 2. with 41. and 42. The hand of God was sore against

David

David and *Jonah*, when his heart was much set upon them. He that shall conclude, That the heart of God is against those that his hand is against, will condemn the generation of the just, whom God unjustly would not have condemned.

*The third Remedy*

**A**gainst this Device of Satan, is, To consider, That all the cross providences that befall the Saints, are but in order to some noble good, that God doth intend to prefer upon them. Providence wrought crosse to *Dauids* desire, in taking away the Child sinfully begotten, but yet not crosse to more noble good; for was it not far better for *Dauids* to have such a Legitimate Heir as *Solomon* was, then that a Bastard should wear the Crown, and sway the Scepter?

*Joseph* you know was sold into a far Country, by the envy and malice of his Brethren, and afterwards imprisoned because he would not be a prisoner to his Mistresses lusts; yet all these providences did wonderfully conduce to his advancement, and the preservation of his fathers family, which was then the visible Church of Christ. It was so handled by a noble hand of providence; that what they sought to decline, they did promote. *Joseph*

3. Remedy.

*Jeph* was therefore sold by his Brethren that he might not be worshipped, and yet he was therefore worshipped, because he was sold.

*David* was designed to a Kingdom, but Oh the straits, troubles, and deaths that he runs through before he feels the weight of the Crown: and all this was but in order to the sweetning of his Crown, and to the setting of it more firmly and gloriously upon his head. God did so contrive it that *Jonah's* offence, and those cross actings of his that did attend it, should advantage that end which they seemed most directly to oppose: *Jonah* he flies to *Tarshish*, then cast into the sea, then saved by a miracle. Then the Mariners (as it is very probable) who cast *Jonah* into the Sea, declared to the *Ninevites* what had happened; therefore he must be a man sent of God, and that his threatnings must be believed, and hearkned to; and therefore they must repent, and humble themselves, that the wrath threatned might not be executed, &c.

The motions of divine providence are so dark, so deep, so changeable, that the wisest and noblest souls, cannot tell what conclusions to make.

#### *The fourth Remedy*

#### 4. Remedy.

**A**gainst this Device of Satan, is, seriously to consider, That all the strange, dark, deep, and changeable providences that believers meet with, shall further



Further them in their way to Heaven, in their journey to happiness. Divine Wisdom and love will so order all things, here below, that they shall work for the real, internal, and eternal good of them that love him. All the rugged providences that *David* met with, did contribute to the bringing of him to the Throne. And all the rugged providences that *Daniel* and the *three Children* met with, did contribute to their great advancement. So all the rugged providences that Believers meet with, they shall all contribute to the lifting up of their souls above all things, above God. As the waters lifted up *Noah's Ark* neerer heaven; and as all the Stones that were about *Stevens* ears, did but knock him the closer to Christ, the Corner-Stone; so all the strange, rugged providences that we meet with, they shall raise us neerer heaven, and knock us nearer to Christ, that precious Corner-stone.

*The Fourth Device that Satan hath to keep Souls in a sad, doubting, and questioning Condition, is,*

BY suggesting to them, that their graces are not true, but counterfit: Saith Satan, all is not gold that glisters, all is not free grace that you count grace, that you call grace. That, which you call

faith,

*Oresius speaking of Valentinian, saith, He that for Christs Name sake, had lost a Tribuneship, within a while after succeeded his persecutor in the Empire.*

4. Device.



Yet it must be granted, That many a fair flower may grow out of a stinking root, and many sweet dispositions and fair actions may be where there is only the corrupt root of nature.

faith is but a fancy; and that which you call zeal, is but unnatural heat and passion; and that light you have, 'tis but common, 'tis short to what many have attained to, that are now in hell, &c. Satan doth not labour more mightily to perswade hypocrites that their graces are true, when they are counterfeit, then he doth to perswade precious souls that their graces are counterfeit, when indeed they are true, and such as will abide the touchstone of Christ, &c.

*Now the Remedies against this Device are these.*

*The first Remedy*

*I. Remedy.*

**A**gainst this Device of Satan, is, Seriously to Consider, That grace is taken two ways.

1. 'Tis taken for the gracious good will and favour of God, whereby he is pleased of his own free love to accept of some in Christ for his own. This some call the first grace, because 'tis the fountain of all other graces, and the spring from whence they flow, and it's therefore called grace, because it makes a man gracious with God, but this is only in God.

2. Grace is taken for the gifts of grace, and they are of two sorts; Common, or Special.

Some

Some are common to Believers, and hypocrites, as a gift of knowledge, a gift of prayer, &c.

Some are special graces, and they are proper, and peculiar to the Saints, as faith, humility, meekness, love, patience, &c.

Gal. 5. 22, 23.

*The second Remedy*

**A**gainst this Device of Satan, is, wisely to consider the differences betwixt renewing grace, and restraining grace; betwixt sanctifying grace, and temporary grace; and this I shall shew you in these Ten particulars.

2. Remedy.

1. True grace makes all glorious within and without. *The Kings daughter is all glorious within, her raiment is of wrought gold.* True grace makes the understanding glorious, the will glorious, the affections glorious; it casts a general glory upon all the noble parts of the soul; *The Kings daughter is all glorious within.* And as it makes the inside glorious, so it makes the outside glorious, *Her cloathing is of wrought gold.* It makes men look gloriously, and speak gloriously, and walk and act gloriously, so that vain souls shall be forced to say, that these are they that have seen Jesus. As grace is a fire to burn up and consume the dross and filth of the soul, so it is an Ornament to beautifie and adorn the soul.

God brings not a pair of scales to weigh our graces, but a Touch-stone to try our graces. Purity, preciousness, and holiness, is stamp upon all saving graces.

Acts 15. 9.

2 Pet. 1. 1.

Jude 20.

Acts 4. 8, - 51.

True

2 Cor. 5. 17.  
*Καὶνὴ κτίσις*, a  
 new creation,  
 new Adam,  
 new Cove-  
 nant, new  
 Paradise, new  
 Lord, new,  
 Law, new  
 hearts, and  
 new natures  
 go together.

Acts 9.

Luke 7.

2 Cor. 4. 18.

Chap. 11.

Heb. 15.

Prov 14.

• Saint hath  
 his feet where  
 other mens  
 heads are.

Mat. 6.

True grace makes all new, the inside new and the outside new. *If any man be in Christ, he is a new creature*, but temporary grace doth not this. True grace changes the very nature of a man, moral vertue doth onely restrain, or chain up the outward man, it doth not change the whole man. A Lion in a grate, is a Lion still, he is restrained, but not changed; for he retains his Lion-like nature still: So temporary graces restrain many men from this and that wickedness, but it doth not change, and turn their hearts from wickedness. But now true grace that turns a Lion into a Lamb, as you may see in Paul, and a notorious strumpet into a blessed and glorious penitent, as you may see in Mary Magdalen, &c.

2. The objects of true grace are supernatural. True grace is conversant about the choicest and the highest objects; about the most soul-enobling, and soul-greatning objects, as God, Christ, precious promises that are more worth than a world, and a kingdome that shakes not, a crown of glory that withers not, and heavenly treasures that rust not. The objects of temporary grace are low and poor, and always within the compass of reasons reach.

3. True Grace enables a Christian (when he is himself) to do spiritual acti-

ons

with real pleasure and delight. To  
souls truly gracious, Christs yoke is easie,  
and his burden is light; His Commandments  
are not grievous, but joyous. I delight in  
the Law of God after the inward man, saith  
Paul. The blessed man is described by  
this, That he delights in the Law of the Lord.  
To joy to the just to do judgment, saith Solo-  
mon. To a gracious soul. All the ways of the  
Lord are pleasantness, and his paths are  
peace. But to souls that have but tempora-  
ry grace, but moral vertues, religious ser-  
vices are a toil, not a pleasure; a burden,  
and not a delight: Wherefore have we fa-  
stid (say they) and thou seest not? Wherefore  
have we afflicted our souls, and thou takest no  
knowledge? &c. Ye have said (say those in  
Malachi) it is vain to serve God, and what  
profit is it that we have kept his ordinances,  
and that we have walked mournfully before  
the Lord of Hosts? When will the new Moon be  
gone (say those in Amos) that we may sell corn  
and the Sabbath, that we may set forth wheat  
making the Ephah small, and the Shekel great,  
and falsifying the ballances by deceit.

4. True grace makes a man most care-  
ful, and most fearful of his own heart, it  
makes him most studious about his own  
heart, informing that, examining that, and  
watching over that; but temporary grace,  
moral vertues, make men more mindful  
and careful of others, to instruct them and  
counsel

Mat. 11. 30.  
1 John 5. 3.  
Rom. 7. 12.

Psal. 1. 2.  
Prov. 21. 15.

Isa. 58. 3.  
Mal. 3. 14.

Amos 8. 5.

Psal. 51. 10.  
and 119. 36.  
80. and 139.  
13. and 86. 11.  
Mat. 23.

counsel them and stir up them, and watch over them, &c. which doth with open mouth demonstrate, that their graces are not saving, and peculiar to Saints, but that they are temporary, and no more than Judas, Demas, and the Pharisees had, &c.

5. Grace will work a mans heart to love and cleave to the strictest and holiest way and things of God, for their purity and sanctity, in the face of all dangers and hardships. *Thy word is very pure, therefore thy servant loveth it.* Others love it, and like it, and follow it, for the credit, the honor, the advantage that they get by it; but I love it for the spiritual beauty and purity of it.

Psal. 119. 140.

Psal. 44. 17, 18, 19.

Grace is a panoply against all trouble, and a paradise of all pleasures.

So the Psalmist, *All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy Covenant. Our heart is not turned back, neither have our steps declined from thy way. Though thou hast sore broken us in the place of Dragons, and covered us with the shadows of death. But temporary grace, that will not bear up the soul against all oppositions and discouragements in the ways of God, as is clear by their Apostacy in John 6. and by the stony grounds falling away, &c.*

Mat. 23. 20, 21.

6. True grace will enable a man to step over the worlds Crown, to take up Christs Cross; to prefer the Cross of Christ above the glory of this world. It enabled Abraham, and Moses, and Daniel, with those other



her Worthies in Heb. 11. to do so. Godfrey of Buller, first King of Jerusalem, refused to be crowned with a Crown of gold, saying, That it became not a Christian there to wear a Crown of gold, where Christ had worn a Crown of thorns. Oh! but temporary grace cannot work the soul to prefer Christ's Crosse above the worlds Crown; but when these two meet a temporary Christian steps over Christs Cross to take up, and keep up the worlds Crown. Demas hath forsaken us to embrace this present world. So the young man in the Gospel had many good things in him, he bid fair for heaven, and came neer to heaven; but when Christ sets his Cross before him, he steps over that to enjoy the worlds Crown. When Christ bid him, Go and sell all that he had, and give to the poor, &c. he went away sorrowful, for he had great possessions. If heaven be to be had upon no other terms, Christ may keep his heaven to himself, hee'l have none, &c.

7. Sanctifying grace, renewing grace, sets the soul upon spiritual duties, from spiritual and intrinsecal motives, as from the sense of Divine love, that doth constrain the soul to wait on God, and to act for God, and the sense of the excellency and sweetness of communion with God, and the choice and precious discoveries that the soul hath formerly had of the beauty

Few are of Jerom's mind, that had rather have St. Pauls Coat with his heavenly graces, then the Purple of Kings with their Kingdoms.

2 Tim. 4. 10.  
Mat. 19. 20,  
21, 22.

The King of Navar sold Beza, Tharin the cause of Religion he would lanch no further into their Sea, then he might be sure to return safe to the Haven.

As what I have, if offered to thee, pleaseth not thee, O Lord, without my self; so the



good things we have from thee, though they may refresh us, yet they satisfy us not without thy self. *Bern.*

It is an excellent speech of *Bernard* (*Bonus es Domine, anima quæren- ti; quid invenienti?*) Good art thou, O Lord, to the soul that seeks thee, what art thou then to the soul that finds thee?

beauty and glory to God, whilst it has been in the service of God. The good looks, the good words, the blessed Love letters, the glorious kisses, and the sweet embraces that gracious souls have had from Christ in his service, do provoke and move them to wait upon him in holy duties: Ah! but restraining grace, temporary grace, that puts men upon religious duties, onely from external motives, as the care of the creature, the eye of the creature, the rewards of the creature, and the keeping up of a name among the creatures, and a thousand such like considerations, as you may see in *Saul*, *Judas*, *Demas*, and the *Scribes* and *Pharisees*, &c,

The Abbot in *Melancthon* lived strictly, and walked demurely, and look't humbly, so long as he was but a Monk, but when by his seeming extraordinary sanctity he got to be Abbot, he grew intolerable proud and insolent; and being asked the reason of it, confessed, *That his former lowly look was but to see if he could find the keys of the Abby.* Such poor, low, vain motives work temporary souls to all the service they do perform, &c.

8. Saving grace, renewing grace, will cause a man to follow the Lord fully in the desertion of all sin, and in the observation of all Gods precepts. *Joshua* and *Calch*

*Caleb* followed the Lord fully; *Zachariah* and *Elizabeth* were righteous before God, and walking in all the Commandements and Ordinances of the Lord blamelesse. The Saints in the *Revelation* are described by this, that they follow the Lamb whithersoever he goes: but restraining grace, temporary grace cannot enable a man to follow the Lord fully: All that temporary grace can enable a man to do, is to follow the Lord partially, unevenly, and haltingly, as you may see in *Jehn*, *Herod*, *Judas*, and the *Scribes* and *Pharisees*, who paid tith of Mint, and Anise, and Cummin, but omitted the weighty matters of the Law, Judgment, Mercy, and Faith, &c.

True grace works the heart to the hatred of all sin, and to the love of all truth; it works a man to the hatred of those sins that for his blood he cannot conquer, and he loath those sins that he would give all the world to overcome: So that a soul truly gracious can say, Though there be no one sin mortified and subdued in me, as I should, and as I would, yet every sin is hated and loathed by me. So a soul truly gracious can say, Though I do not obey any one command as I should, and as I would, yet every word is sweet, every command of God is precious; I dearly prize, and greatly love those commands that I cannot obey, though there be many

Numb. 147.

Numb. 147.

Hath fulfilled after me. A Metaphor taken from a Ship under sail, that is strongly carried with the wind, as fearing neither Rocks nor Sands.

Luke 1.5.6.

Rev. 14.4.

Mat. 23.23.

Psal. 119. 104, 128.

I had rather go to Hell pure from sin, then to Heaven polluted with that filth, saith *Anselm*.

*Da quod jubes, & jube quod vis.* Give what thou commandest, and command what thou wilt.

Psal. 119. 119, 127. 167.

ny Commands that I cannot in a strict sence fulfil, yet there is no command I would not fulfil, that I do not exceedingly love. I love thy commandments above gold, above fine gold. My soul hath kept thy testimonies, and I love them exceedingly.

9. True grace leads the soul to rest in Christ, as in his (*summum bonum*) chiefest good; it works the soul to centre in Christ, as in his highest and ultimate end. *Whether should we go, thou hast the words of eternal life. My beloved is white & ruddy, the chiefest of ten thousand. I found him whom my soul loved, I held him and would not let him go.* That wisdom a believer hath from Christ, it leads him to centre in the wisdom of Christ; and that love the soul hath from Christ, it leads the soul to centre in the love of Christ; and that righteousness the soul hath from Christ, it leads the soul to rest and centre in the righteousness of Christ. True grace is a beam of Christ, and where it is, it will naturally lead the soul to rest in Christ. The stream doth not more naturally lead to the fountain, nor the effect to the cause, then true grace leads the soul to Christ. But restraining grace, temporary grace, works the soul to centre and rest in things below Christ. Sometimes it works the soul to centre in the praises of the Creature; sometimes to rest in the rewards of the

Crea-

John 6.68.  
Cant. 5. 10.  
Cant. 3. 4.  
Grace is that  
Star that leads  
to Christ, 'tis  
that cloud and  
pillar of fire  
that leads the  
soul to that  
heavenly Ca-  
naan, where  
Christ sits  
chief  
1 Cor. 1. 30.  
Phil. 3. 9.

Creature; Verily they have their reward,  
with Christ: And so in an hundred other  
things, &c.

Mar. 6 1, 2.  
Zech. 7 5, 6.

10. True grace will enable a soul to sit  
down satisfied, and contented with the na-  
ked enjoyments of Christ. The enjoyment  
of Christ without honour will satisfie the  
soul; the enjoyment of Christ without  
riches, the enjoyments of Christ without  
pleasures, and without the smiles of Crea-  
tures, will content and satisfie the soul.  
*'Tis enough Joseph is alive,* So saith a graci-  
ous soul, though honour is not, and ri-  
ches are not, and health is not, and friends  
are not, &c, it is enough that Christ is,  
that he reigns, conquers, and triumphs.  
Christ is the pot of Manna, the cruse of  
Oyle, a bottomless Ocean of all comfort,  
content, and satisfaction; he that hath  
him wants nothing; he that wants him  
enjoyes nothing: *Having nothing* (saith  
Paul) *and yet possessing all things.* Oh! but a  
man that hath but temporary grace, that  
hath but restraining grace, cannot sit  
down satisfied and contented, under the  
want of outward comforts. Christ is good  
with honours, saith such a soul; and Christ  
is good with riches; and Christ is good  
with pleasures; and he is good with such  
and such outward contents. I must have  
Christ and the world, or else with the  
young man in the Gospel (in spight of my  
soul)

*Cui cum pau-  
pertate bene  
convenit, pau-  
per non est,*  
saith Seneca,  
A contented  
man cannot be  
a poor man.

Charles the  
Great, his  
Motto was,  
*Christus reg-  
nat, vincit, tri-  
umphat.* And  
so 'tis the  
Saints.  
2 Cor. 6 10.  
St. Austin up-  
on Psal. 12.  
brings in God  
rebuking a  
discontented  
Christian thus;  
What is thy  
faith? have I  
promised  
thee these

things?

What, wert thou made a Christian that thou shouldst flourish here in this world?

Content is the deputy of outward felicity, and supplies the place where it is absent. As the Jews throw the Book of Hester to the ground before they read it, because the Name of God is not in it, as the Rabbins have observ'd: So do Saints in some sense, those mercies wherein they do not read Christs Name, and see Christs Heart.

soul) I shall forsake Christ to follow the world. Ah! how many shining professors be there in the world, that cannot sit down satisfied and contented, under the want of this or that outward comfort and content, but are like Bedlams, fretting and vexing, raging and madding, as if there were no God, no Heaven, no Hell, nor no Christ to make up all such outward wants to souls. I but a soul truly gracious can say, In having nothing I have all things, because I have Christ; having therefore all things in him, I seek no other reward, for he is the universal reward. Such a soul can say, Nothing is sweet to me without the enjoyment of Christ in it; honours, nor riches, nor the smiles of creatures are not sweet to me no farther then I see Christ, and tast Christ in them. The confluence of all outward good cannot make a heaven of glory in my soul, if Christ who is the top of my glory be absent, as Absolom said, *What is all this to me so long as I cannot see the Kings face?* So saith the soul, why do you tell me of this and that outward comfort, when I cannot see his face whom my Soul loves? Why my honour is not my Christ, nor riches is not Christ, nor the favour of the creature is not Christ; let me have him, and let the men of this world take the World, and divide it amongst them-



themselves, I prize my Christ above all, I would enjoy my Christ before all other things in the world, his presence will make up the absence of all other comforts; and his absence will darken and embitter all my comforts; so that my comfort, will neither tast like comforts, nor look like comforts, nor warm like comforts, when he that should comfort my soul stands far off, &c. Christ is all, and in all to souls truely gracious; we have all things in Christ, and Christ is all things to a Christian; if we be sick, he is a Physitian; if we thirst, he is a Fountain; if our sins trouble us, he is righteousness; if we stand in need of help, he is mighty to save; if we fear death, he is life; if we be in darkness, he is light; if we be weak, he is strength; if we be in poverty, he is plenty; if we desire Heaven, he is the way. The soul cannot say, this I would have, and that I would have; but saith Christ, 'tis in me, 'tis in me eminently, perfectly, eternally.

*Luther said,*  
he had rather  
be in Hell with  
Christ, then  
in Heaven  
without him.

*Lam r. 16.*

*Col. 3. 17.*  
None but  
Christ, none  
but Christ,  
said *Lambert*,  
lifting up his  
hands and his  
fingers ends  
flaming.



The fifth Device that Satan hath to keep  
souls in a sad, doubting, and que-  
stioning Condition, is,

5. Device.

John 8. 44.

The Devil is a  
liar, and the  
father of it.

The Devils  
breasts (saith  
Luther) are  
very fruitful  
with lies.

'Twas a good  
saying of him  
that said (*Do-  
mine libera me  
a malo homi-  
nis meipso*) Lord  
deliver me  
from an ill  
man my self.  
*Austin* com-  
plains, That  
men do not  
tame the  
beasts in their  
own bosoms.  
Rom. 2. 21, 22,  
23.

**BY** suggesting to them, That that con-  
flict that is in them, is not a conflict  
that is onely in Saints, but such a conflict  
that is to be found in hypocrites, and pro-  
phane souls; when the truth is, there is a  
much difference betwixt the conflict that  
is in them, and that which is in wicked  
men, as there is betwixt light and dark-  
ness, betwixt heaven and hell. And the  
truth of this I shall evidence to you in the  
following particulars.

1. The whole frame of a believers soul  
is against sin; understanding, will, and affe-  
ctions, all the powers and faculties of the  
soul are in arms against sin. A covetous  
man may condemn covetousness, and yet  
the frame and bent of his heart may be to  
it; a proud person may condemn pride,  
and yet the frame of his spirit may be to  
it; and the drunkard may condemn drun-  
kenness, and yet the frame of his spirit may  
be to it; a man may condemn stealing and  
lying, and yet the frame of his heart may  
be to it. *Thou that preacheest a man should  
not steal, dost thou steal? Thou that sayest a  
man should not commit adultery, dost thou  
commit adultery? Thou that abborrest Idols;*  
dost

Thou commit sacriledge? Thou that ma-  
thy boast of the Law, through breaking  
the Law, dishanourest thou God? But a  
Saints will is against it. The evil that I  
would not do, I do; and his affections are a-  
gainst it, *What I hate, I do.*

Rom. 7.19.

A Saint conflicts against sin univer-  
sally, the least as well as the greatest; the  
most profitable and the most pleasing sin  
as well as against those that are less plea-  
sing and profitable; he will combate with  
all, though he cannot conquer one as he  
should, and as he would: He knows that  
all sin strikes at Gods holiness, as well as  
his own happines; at Gods glory, as well  
as at his souls comfort and peace.

He knows that all sin is hateful to God,  
and that all finners are Traytors to the  
Crown and dignity of the Lord Jesus. He  
looks upon one sin, and sees that that  
threw down *Noah*, the most righteous  
man in the world; and he looks upon ano-  
ther sin, and sees that that cast down *Abra-  
ham*, the greatest believer in the world; and  
he looks upon another sin, and sees that  
that threw down *David*, the best King in  
the world; and he looks upon another sin,  
and sees that that cast down *Paul* the  
greatest Apostle in the world. He sees that  
one sin threw down *Sampson*, the strong-  
est man in the world; another cast down  
*Solomon*, the wisest man in the world, and  
ano-

Psal 119.104,  
I hate every  
false way.

*Sinethi*, from

NDU

which signifies  
to hate with  
a deadly  
and irrecon-  
cilable hatred  
He knows  
that all the  
parts of the  
old man hath,  
and doth play  
the part of a  
treacherous  
friend, and a  
friendly tray-  
tor: therefore  
his heart  
strikes at all.  
The greater  
the combate  
is, the greater  
shall be the  
following re-

wards, saith  
*Tertullian.*

True hatred is  
*προς τὸ γένος*  
against the  
whole kind.

*Plutarch* re-  
ports of one  
who would  
not be resol-  
ved of his  
doubts, be-  
cause he would  
not lose the  
pleasure in  
seeking for re-  
solution. So  
wicked men  
will not be rid  
of some sins,  
because they  
would not  
lose the seem-  
ing pleasure of  
sinning.

John 3.20.

another *Moses*, the meekest man in the world; and another sin cast down *Job*, the patientest man in the world; and this raiseth a holy indignation against all, so that nothing can satisfy and content his soul, but a destruction of all those lusts and vermin that vex and wrack his righteous soul; it will not suffice a gracious soul to see Justice done upon one sin, but he cries out for Justice upon all, he would not have some crucified, and others spared, but cries out, Lord crucifie them all, crucifie them all. Oh! but now the conflict that is in wicked men, is partial; they frown upon one sin, and smile upon another; they strike at some sins, yet stroke others; they thrust some out of doors, but keep others close in their bosomes, as you may see in *Jehn, Herod, Judas, Simon Magus, and Demas*. Wicked men strike at gross sins, such as are not only against the Law of God, but against the Laws of Nature and Nations, but make nothing of less sins; as vain thoughts, idle words, sinful motions, petty oaths, &c. They fight against those sins that fight against their honour, profits, pleasures, &c. but make truce with those that are as right hands, and as right eyes to them, &c.

3. The conflict that is in a Saint against sin, is maintained by several arguments; by arguments drawn from the love of  
God,

the honour of God, the sweetness of communion with God and from the spiritual and heavenly blessings and privileges that are conferred upon them by God; and from arguments drawn from the blood of Christ, the glory of Christ, the eye of Christ, the kisses of Christ, and the intercession of Christ: And from arguments drawn from the earnest of the Spirit, the seal of the Spirit, the witness of the Spirit, the comforts of the Spirit. About the conflict that is in wicked men from low, carnal, and legal arguments, drawn from the eye, ear or hand of the creature, or drawn from shame, hell, curses of the Law, &c.

4. The conflict that is in Saints is a constant conflict. Though sin and grace were not born in the heart of a Saint together, and though they shall not dye together, yet whil' a believer lives, they must conflict together. *Paul* had been 14 years converted, when he cryed out, *I have a Law in my members rebelling against the Law of my mind, & leading me captive to the Law of sin.*

*Pietro Candiano*, one of the Dukes of *Venice*, died fighting against the *Nauratines* with the weapons in his hands; So a Saint lives fighting and dyes fighting, he stands fighting, and falls fighting, with his spiritual weapons in his hands. But the conflict that is in wicked men is inconstant,

now

Though to be kept from sin brings comfort to us, yet for us to oppose sin from spiritual and heavenly arguments, and God to pardon sin, that brings most glory to God.

2 Cor. 12. 7, 8, 9

'Twas an excellent saying of *Eusebius Emesenus*, Our fathers overcome the torrents of the flames, let us overcome the fiery darts of vices.

Consider that the pleasure and sweetness that follows victory over sin, is a thousand times beyond that seeming sweetness that is in sin.

2 Pet. 2. 19, 20

A Heathen  
could say, their  
soul is in a  
mutiny; a  
wicked man  
is not friends  
with himself,  
he and his  
Conscience  
are at diff-  
erence. *Arist.*

These two,  
grace and sin,  
are like two

now they fall out with sin, and anon they fall in with sin; now 'tis bitter, anon 'tis sweet; now the sinner turns from his sin, and anon he turns to the wallowing in sin, as the swine doth to the wallowing in the mire. One hour you shall have him praying against sin, as if he feared it more than hell, and the next hour you shall have him pursuing after sin, as if there were no God to punish him, no Justice to damn him, no hell to torment him.

5. The conflict that is in the Saints, is in the same faculties; there is the judgement against the judgement, the mind against the mind, the will against the will, the affections against the affections; that is, the regenerate part against the unregenerate part, in all the parts of the soul; but now in wicked men, the conflict is not in the same faculties, but between the conscience and the will; the will of a sinner is bent strongly to such and such sins, but conscience puts in and tells the sinner God hath made me his Deputy, he hath given me a power to hang and draw, to examine, scourge, judge and condemn, and if thou dost such and such wickedness, I shall be thy Jaylor and thy tormentor, I do not bear the rod nor the sword in vain, saith conscience; if thou sinnest I shall do my office, and then thy life will be a hell, and this raises a tumult in the soul.

6. The



6. The conflict that is in the Saints, is a more blessed, successful, and prevailing conflict. A Saint by his conflict with sin, gains ground upon his sin, *They that are crucified* (saith the Apostle) *have crucified the world with the affections and lusts.* Christ puts to his hand, and helps them to lead captivity captive, & to set their feet upon the necks of those lusts that have formerly trampled upon their souls and their comforts. As the house of *Saul* grew weaker and weaker, and the house of *David* stronger and stronger; so the Lord by the discoveries of his love, and by the influences of his Spirit, he causeth grace, the nobler part of a Saint, to grow stronger and stronger, & corruption like the house of *Saul*, to grow weaker and weaker. But sin in a wicked heart gets ground, and grows stronger and stronger; notwithstanding all his conflicts, his heart is more encouraged, emboldened, and hardened in a way of sin, as you may see in the *Israelites*, *Pharaoh*, *Jehu* and *Judas*, who doubtless found many strange conflicts, tumults and mutinies in their souls, when God spake such bitter things against them, and did such Justice upon them.

But remember this by way of Caution, Though Christ hath given sin its death's wound (by his power, spirit, death and resurrection) yet it will die but a lingering death:

Buckets at a Well, when one is up, the other is down. They are like the two Lawrels at Rome, when one flourishes, the other withers. The more grace thrives in the soul, the more sin dies in the soul.

1 Tim. 3. 13. From naught, they grow to be very naught, and from very naught to be stark naught. *Lactant.* saith of *Lucian*, *Nec Diis, nec hominibus pepercit*, he spared neither God nor man.

Mortification is a continued act, 'tis a daily dying to sin, *I die daily.*

A crucified man will strive and struggle, yet



in the eyes of  
the Law, and  
in the account  
of all that see  
him, he is  
dead. 'Tis just  
so with sin.  
Psal. 58. 11.

There is no  
such pleasure  
(saith Cyprian)  
as to have o-  
vercome an  
offered plea-  
sure; neither  
is there any  
greater Con-  
quest, then  
that that is  
gotten over a  
mans corru-  
ptions

The Romans  
lost many a  
battel, and yet  
in the issue  
were Conque-  
rors in all  
their wars; 'tis  
just so with  
the Saints.

death: As a man that is mortally wound-  
ed, dyes by little and little, so doth sin in  
the heart of a Saint. The death of Christ  
on the Cross was a lingring death, so the  
death of sin in the soul, is a lingring death,  
now it dyes a little, and anon it dyes a lit-  
tle, &c. as the Psalmist speaks, *Slay them*  
*not, lest my people forget, scatter them by*  
*thy power, and bring them down O Lord our*  
*shield.* He would not have them utterly  
destroyed, but some reliques preserved as  
a memorial. So God dealeth in respect of  
sin, 'tis wounded and brought down, but  
not wholly slain, something is still left as  
a Monument of Divine grace, and to keep  
us humble, wakeful, and watchful, and  
that our Armour may be still kept on, and  
our weapons always in our hands.

The best mens souls in this life hang  
between the flesh and the spirit, as it were  
like *Mahomets Tomb at Mecha*, between  
two Load-stones; like *Erasmus* as the Pa-  
pists paint him, Betwixt heaven and hell;  
like the Tribe of *Manasseh*, half on this  
side *Jordan*, in the Land of the *Amorites*,  
and half on that side in the holy Land;  
yet in the issue they shall overcome the  
flesh, and trample upon the necks of their  
spiritual enemies.

The Sixth Devise that Satan hath to keep  
souls in a sad, doubting, questi-  
oning condition, is,

**B**Y suggesting to the soul, That surely  
his estate is not good, because he can-  
not joy and rejoyce in Christ, as once he  
could, because he hath lost that comfort  
and joy that once was in his Spirit. Saith  
Satan, thou knowest the time was, when  
thy heart was much carried out to joying  
and rejoycing in Christ; thou dost not  
forget the time when thy heart used to be  
full of joy and comfort, but now, how art  
thou fallen in thy joyes and comforts?  
Therefore thy estate is not good, thou  
dost but deceive thy self, to think that e-  
ver it was good, for surely if it had, thy  
joy and comfort would have continued.  
And hereupon the soul is apt to take part  
with Satan, and say, 'Tis even so, I see all  
is naught, and I have but deceived my  
own soul, &c.

6. Devise.

Now

*Now the Remedies against this Device be these.*

*The first Remedy*

*I. Remedy.*

Psal. 63. 1, 2, 8.  
Isa. 50. 10, 7.  
Mich. 7. 8, 9.  
Psal. 42. 5.

Spiritual joy  
is a Sun that is  
often clouded,  
though it be  
as precious a  
flower as most  
Paradise af-  
fords, yet 'tis  
subject to fade  
and wither.

**A**gainst this Device of Satan, is, To consider, That the loss of comfort is a separable adjunct from grace; the soul may be full of holy affections, when 'tis empty of divine consolations. There may be, and often is true grace, yea, much grace, where there is not a drop of comfort, nor dram of joy. Comfort is not of the being, but of the well-being of a Christian. God hath not so linked these two choice lovers together, but that they may be put asunder. That Wisdome that is from above, will never work a man to reason thus, I have no comfort, therefore I have no grace; I have lost that joy that once I had, therefore my condition is not good, was never good, &c. but 'twill enable a man to reason thus, Though my comfort is gone, yet the God of my comfort abides, though my joy is lost, yet the seeds of grace remain. The best mens joys are as glass, bright and brittle, and evermore in danger of breaking.

*The*

## The second Remedy

**A**gainst this Device of Satan, is, solemnly to consider, That the precious things that thou still enjoyest, are far better then the joys and comforts that thou hast lost. Thy union with Christ, thy communion with Christ, thy Son-ship, thy Saint-ship, thy heir-ship, thou still enjoyest in Christ, are far better then the comforts thou hast lost by sin. What though thy comforts be gone, yet thy union and communion with Christ remains: Though thy comforts be gone, yet thou art a Son, though a comfortlesse Son; and heir, though a comfortless heir; a Saint though a comfortless Saint. Though the bag of silver (thy comforts) be lost, yet the box of jewels (thy union with Christ, thy communion with Christ, thy Son-ship, thy Saint-ship, thy Heir-ship) which thou still enjoyest is far better then the bag of silver thou hast lost; yea, the least of those precious Jewels is more worth then all the comforts in the world. Well, let this be a cordial to comfort thee, a star to lead thee, a staffe to support thee, that thy box of jewels are safe, though thy bag of silver be lost.

## 2. Remedy.

Jer. 31. 18, 19,  
20.

When one objected to *Fanninus*, his chearfulness to Christs Agony, and sadness, he answered, Christ was sad, that I might be merry; he had my sins, and I have his righteousness.

R

The

## The third Remedy

## 3. Remedy.

Pfal. 5. 12.  
 Psal. 30. 6, 7.  
 Job 2. 6, 8.  
 9. 30, 31.  
 Lam. 1. 16.  
 Mat. 27. 46.  
 Psal. 42. 5.

Lam. 5. 15.

**A**gainst this Device of Satan, is, To consider, That thy condition is no other, then what hath been the condition of those precious souls whose names were written upon the heart of Christ, and who are now at rest in the bosome of Christ. One day you shall have them praising and rejoycing, the next day a mourning and weeping: One day you shall have them singing, *The Lord is our portion*; the next day a sighing and expostulating with themselves, *Why are ye cast down Our souls? Why is our Harp turned to mourning? And our Organ into the voice of them that weep, &c.*

## The fourth Remedy

## 4. Remedy.

The Spirit doth not every day make a feast in the soul, he doth not make every day to be a day of wearing the wedding Robes

**A**gainst this Device of Satan, is, Solemnly to consider, That the causes of joy and comfort are not always the same. Happily thy former joy and comfort did spring from the witness of the Spirit, he bearing witness to thy soul, that thy nature was changed, thy sins pardoned, thy soul reconciled, &c. Now the Spirit may upon some special occasion, bear witness to the soul, that the heart of God is dearly set upon him, that he loves him with an everlasting love, &c. and yet the soul may

may never enjoy such a testimony all the days of his life again. Though the Spirit be a witnessing Spirit, it's not his office every day to witness to believers their interest in God, Christ, Heaven, &c.

Or happily thy former joy and comfort did spring from the newness and suddenness of the change of thy condition; for a man in one hour to have his night turned into day, his darknesse turned into light, his bitter into sweet. Gods frowns into smiles, his hatred into love, his hell into a heaven, must greatly joy and comfort him. It cannot but make his heart to leap and dance in him, who in one hour shall see Satan accusing him, his own heart condemning him, the eternal God frowning upon him, the Gates of heaven barred against him, all the creation standing armed at the least beck of God, to execute vengeance on him, and the mouth of the infernal pit open to receive him. Now in this hour, for Christ to come to the amazed soul, and to say to it, I have trod the Winepress of my Fathers wrath for thee, I have laid down my life a ransom for thee, by my blood I have satisfied my Fathers Justice, and pacified his anger, and procured his love for thee; by my blood I have purchased the pardon of thy sins, thy freedom from hell, and thy right to heaven. Oh! how won-

A pardon given unexpectedly into the hand of a Malefactor, when he is on the last step of the Ladder, ready to be turn'd off, will cause much joy and rejoycing; the newness and suddenness of the change of his condition, will cause his heart to leap and rejoyce; yet in process of time, much of his joy will be abated, though his life be as dear to him still, as ever it was.



derfully will this cause the soul to leap for joy?

*The fifth Remedy*

5. Remedy.

*Hudson the Martyr deserted at the stake, went from under his chain, and having prayed earnestly, was comforted immediately, and suffered valiantly. So Mr. Glover when he was with in sight of the stake, cried out to his friend, He is come, he is come, meaning the comforter that Christ promised to send.*  
*Psal. 71. 20, 21.*  
*Isa. 57. 18.*

*See Psal. 126. 6*  
*and 42. 7, 8.*

**A**gainst this Device of Satan, is, to consider, That God will restore and make up the comforts of his people. Though thy candle be put out, yet God will light it again, and make it burn more light then ever. Though thy Sun for the present be clouded, yet he that rides upon the clouds shall scatter those clouds, and cause the Sun to shine and warm thy heart, as in former days, as the Psalmist speaks, *Thou which, hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt encrease my greatness, and comfort me on every side. God takes away a little comfort, that he may make room in the soul for a greater degree of comfort.* This the Prophet *Isaiab* sweetly shews; *I have seen his ways and will heal him; I will lead him also, and restore comforts unto him, and to his mourners. Bear up sweetly, O precious soul! thy storm shall end in a calm, and thy dark night in a sun-shine day; thy mourning shall be turn'd into rejoycing, and the waters of consolation shall be sweeter and higher in thy soul then ever; the mercy is surely thine, but the time of giving*

giving it is the Lords : Wait but a little, and thou shalt find the Lord comforting thee on every side.

*The seventh Device that Satan hath to keep souls in a sad, doubting, and questioning Condition, is,*

BY suggesting to the soul his often relapses into the same sin which formerly he hath pursued with particular sorrow, grief, shame and tears, and prayed, complained and resolved against. Saith Satan, Thy heart is not right with God, surely thy estate is not good, thou dost but flatter thy self to think that ever God will eternally own and embrace such a one as thou art, who complainest against sin and yet relapest into the same sin; who with tears and groans confessest thy sin, and yet ever anon art fallen into the same sin.

I confess this is a very sad condition, for a soul after he hath obtained mercy and joy from the Lord, after God hath spoken peace and pardon to him, and wiped the tears from his eyes, and set him upon his legs, to return to folly. Ah! how do relapses lay men open to the greatest afflictions and worst temptations? How do they make the wound to bleed afresh! How do they darken and cloud former assurances and evidences for heaven? How do

7. Device.

A back-slder may lay (*Ope-  
ra & impensa  
perit*) all my  
pains and  
charge is lost.

R 3

they

they put a sword into the hand of Conscience to cut & slash the soul? they raise such fears, terrors, horrors, and doubts in the soul, that the soul cannot be so frequent in duty as formerly, nor so fervent in duty as formerly, nor so confident in duty as formerly, nor so bold, familiar, and delightful with God in duty as formerly, nor so constant in duty as formerly, they give Satan an advantage to triumph over Christ; they make the work of repentance more difficult; they make a mans life a burden, and they render death to be very terrible unto the soul, &c.

*Now the Remedies against this Device are these,*

*The first Remedy*

*I. Remedy.*

*Hosea 14.4.*

*Jer. 3.12, 14.*

**A**gainst this Device of Satan, is, solemnly to consider, That there are many Scriptures that do clearly evidence a possibility of the Saints falling into the same sins whereof they have formerly repented. *I will heal their back-slidings, I will love them freely, for mine anger is turned away from them, saith the Lord by the Prophet Hosea. So the Prophet Jeremiah speaks, Go and proclaim these words toward the North, and say, Return thou back-sliding Israel, saith the Lord, and I will not cause*

*mine*

mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep mine anger for ever. Turn O back-sliding Israel, saith the Lord, for I am married unto you: And I will take you one of a City, and two of a family, and I will bring you to Zion. So the Psalmist, They turned back and dealt unfaithfully with their fathers, they were turned aside like a deceitful bow. And no wonder, for though their repentance be never so sincere and sound, yet their graces are but weak, and their mortification imperfect in this life; though by grace they are freed from the dominion of sin, and from the damnatory power of every sin, and from the love of all sin, yet grace doth not free them from the seed of any one sin; and therefore 'tis possible for a soul to fall again and again into the same sin. If the fire be not wholly put out, who would think it impossible that it should catch and burn again and again.

*The second Remedy*

Against this Device of Satan, is, Seriously to consider, That God hath nowhere engaged himself by any particular promise, that souls converted and united to Christ, shall not fall again and again into the same sins after conversion I cannot find in the whole book of God, where he hath promised any such strength or

R 4

power

the sin of back-sliding is a soul-wounding sin, I will heal their back-sliding. You read of no arms for the back, though you do for the breast.

When a soldier bragged too much of a great scar in his forehead; Augustus Caesar (in whose time Christ was born) asked him if he did not get it when he looked back as he fled.

2. Remedy.

In some cases the Saints have found God better then his word; he promised the Children of *Israel* only the Land of *Canaan*, but besides that he gave them two other Kingdoms which he never promised. And to *Zachary* he promised to give him his speech at the birth of the Child, but besides that he gave him the gift of Prophecy.

### 3. Remedy.

A sheep may often slip into a slough, as well as Swine.

power against this or that particular sin, as that the soul should be for ever (in this life) put out of a possibility of falling again and again into the same sin, and where God hath not a mouth to speak, I must not have a heart to believe. God will graciously pardon those sins to his people, that he will not in this life effectually subdue in his people. I would go far to speak with that soul that can shew me a promise, that when our sorrow and grief hath been so great, or so much, for this or that sin, that then God will preserve us from ever falling into the same sin. The sight of such a promise would be as life from the dead, to many a precious soul, who desires nothing more then to keep close to Christ, and fears nothing more then back-sliding from Christ.

### The third Remedy

Against this Device of Satan, is, Seriously to consider, that the most renowned, and now crowned Saints, have in the days of their being on earth, relapsed into one and the same sin. *Lot* was twice overcome with Wine. *John* twice worshipped the Angel. *Abraham* did often dissemble, and lay his Wife open to adultery, to save his own life, which some Heathens would not have done. And it came to pass,

when

when God caused me to wander from my first  
 bruse; that I said unto her, this is thy  
 sinfulness which thou shalt shew unto me, at  
 every place whither we shall come, say of me,  
 he is my Brother. David in his wrath was  
 resolved (if ever man was) that he would  
 take the death of Nabal, and all his innocent  
 family, and after this he fell into the foul  
 murder of Uriah. Though Christ told his  
 Disciples, that his Kingdom was not of this  
 world, yet again, and again, and again, three  
 several times they would needs be on horse-  
 back, they would faine be high, great and  
 glorious in this world; their pride and am-  
 bitious humour put them (that were but  
 as so many beggars) upon striving for pre-  
 eminence and greatnesse in the world,  
 when their Lord and Master told them  
 three several times of his sufferings in the  
 world, and of his going out of the world.  
 Job saphat, though a godly man, yet joyns  
 affinity with Ahab; and though he was sa-  
 ved by a miracle, yet soon after he falls in-  
 to the same sin, and joyns himself with Aha-  
 ziah King of Israel, who did very wickedly.  
 Sampson is by the Spirit of the Lord num-  
 bered among the faithful Worthies, and yet  
 he fell often into one gross sin, as is evident.  
 Peter you know relapst often, and so did  
 Jonah; and this comes to pass, that they  
 may see their own inability to stand, to re-  
 sist, or overcome any temptation, or cor-  
 ruption.

And

Gen. 10 13.  
 Chap. 12.

Perhaps the  
 Prodigal sets  
 out unto us a  
 Christian re-  
 laps; for he  
 was a Son be-  
 fore, and with  
 his Father, and  
 then went a-  
 way from him  
 and spent all,  
 and yet he was  
 not quite un-  
 done, but re-  
 turned again.

2 Chron. 18. 1,  
 2, 3, 30, 31.

Chap. 20. 35,  
 36, 37.

Heb. 11. 32.

Jude 14, 25, 26.



The Prodigal saw the compassion of his Father the greater, in receiving him, after he had run away from him.

And that they may be taken off from all false confidences, and rest wholly upon God and onely upon God, and always upon God; and for the praise and honour of the power, wisdom, skill, mercy and goodness of the Physician of our souls, that can heal, help, and cure, when the disease is most dangerous, when the soul is relaps, and grows worse and worse, and when others say, *There is no help for him in his God*, and when his own heart and hopes are dying.

#### The fourth Remedy

#### 4. Remedy.

Relapses into enormities are (*Peccata vulnerantia & devastantia*) wounding and wasting sins; therefore the Lord is graciously pleased to put under his everlasting arms, and stay his chosen ones from frequent falling into them.

**A**gainst this Device of Satan, is, To consider, That there are relapses into enormities, and there are relapses into infirmities. Now 'tis not usual with God to leave his people frequently to relapse into enormities; for by his spirit and grace, by his smiles and frowns, by his word and rod, he doth usually preserve his people from a frequent relapsing into enormities; yet he doth leave his choicest ones frequently to relapse into infirmities (and of his grace he pardons them in courie) as idle words, passion, vain thoughts, &c. Though gracious souls strive against these, and complain of these, and weep over these, yet the Lord to keep them humble, leaves them frequently to relapse into these; and these

the frequent relapses into infirmities  
will never be their bane, because they be  
but then.

*The fifth Remedy*

Against this Device of Satan, is, To con-  
sider, That there are involuntary re-  
lapses, and there are voluntary relapses.  
Involuntary relapses are, when the resolu-  
tion and full bent of the heart is against  
sin, when the soul strives with all its might  
against sin, by sighs and groans, by prayers  
and tears, and yet out of weakness is for-  
ced to fall back into sin, because there is  
no spiritual strength enough to overcome.  
Now though involuntary relapses must  
trouble us, yet they must never discourage  
us, for God will freely & readily  
redeem those in course. Voluntary relapses  
are, when the soul longs and loves to re-  
turn to the *fl. sh-pots of Egypt*: When 'tis a  
pleasure and a pastime to a man to return  
to his old courses; such voluntary re-  
lapses speak out the man blinded, hardned,  
and ripened for ruine, &c.

*The sixth Remedy*

Against this device of Satan, is, to con-  
sider, That there is no such power, or  
infinite vertue in the greatest horror, or  
sorrow

*5. Remedy.*

There is a  
great diffe-  
rence between  
a sheep that  
by weakness  
falls into the  
mire, and a  
Swine that de-  
lights to wal-  
low in the  
mire; between  
a woman that  
is forced,  
though she  
strives and  
cries out, and  
an alluring a-  
dultress.

*6. Remedy.*

Christ upbraided his disciples for their unbelief, and hardness of heart, who had seen his glory, as the glory of the only begotten Son of God, full of grace and truth.

John 1. 4.

Mat. 16. 15, 16,  
17, 18, 19, 22,  
23, 24.

Mat. 7. 1, 2, 3.

Mat. 26. 6. ult.

sorrow the soul can be under for sin, not in the sweetest, or choicest discoveries of Gods grace, and love to the soul; as for ever to fence, and secure the soul from relapsing into the same sin. Grace is but a created habit that may be prevail'd against by the secret, subtil, and strong workings of sin in our hearts: And those discoveries that God makes of his love, beauty, and glory to the soul, do not always abide in their freshness and power upon the heart, but by degrees they fade and wear off, and then the soul may return again to folly, as we see in Peter, who after he had a glorious testimony from Christs own mouth of his blessedness and happiness, labours to prevent Christ from going up to Jerusalem to suffer, out of bare slavish fears, that he and his fellows could not be secure, if his Master should be brought to suffer. And again, after this, Christ had him up into the Mount, and there shewed him his beauty and glory, to strengthen him against the hour of temptation that was a coming upon him; and yet soon after he had the honour and happiness of seeing the glory of the Lord (which most of his Disciples had not) he basely and most shamefully denies the Lord of glory, thinking by that means to provide for his own safety: and yet again, after Christ had broke his heart with a look of love for his most unlovely dealings, and bade

made them that were first acquainted with his Resurrection, to go and tell Peter that he was risen: I say, after all this, slavish fears, prevail upon him, and he basely dissembles, and plays the Jew with the Jews, and the Gentile with the Gentiles, to the seducing of Barnabas, &c.

Gal. 2. 11, 12, 13.

Yet by way of Caution know, It's very rare that God doth leave his beloved ones frequently to relapse into one and the same gross sin; for the law of nature is in arms against gross sins, as well as the law of grace; so that a gracious soul cannot, dares not, will not frequently return to gross folly. And God hath made even his dearest ones sharply smart for their relapses as may be seen by his dealings with Sampson, Jehoshaphat and Peter. Ah Lord! what a hard heart hath that man, that can see thee whipping and whipping thy dearest ones for their relapses, and yet make nothing of returning to folly, &c.

The eighth Device that Satan hath to keep souls in a sad, doubting, and questioning condition, is,

BY perswading them that their estate is not good, their hearts are not upright, their graces are not sound, because they are so followed, vexed, and tormented with temptations. 'Tis his method, first

8. Device.

He may so tempt as to make a Saint weary of his life, Job 10. 1.

*My soul is weary of my life.*

first to weary and vex the soul with temptations, and then to tempt the soul, that surely it is not beloved, because 'tis so much tempted. And by this stratagem he keeps many precious souls in a sad, doubting and mourning temper many years, as many of the precious sons of Sion have found by woful experience, &c.

*Now the Remedies against this Device, are these.*

*The first Remedy*

*I. Remedy.*

Pirats do not use to set upon poor empty vesse's; and beggars need not fear the Thief.

Those that have most of God, and are most rich in grace, shall be most set upon by Satan, who

**A**gainst this Deyce of Satan, is, solemnly to consider, That those that have been best and most beloved, have been most tempted by Satan. Though Satan can never rob a Christian of his Crown, yet such is his malice, that he will therefore tempt, that he may spoil them of their comforts: Such is his enmity to the father, that the nearer and dearer any child is to him, the more will Satan trouble him, and vex him with temptations. Christ himself was most neer, and most dear, most innocent, and most excellent, and yet none so much tempted as Christ. David was dearly beloved, and yet by Satan tempted to number the people. Job was highly praised by God himself, and yet much tempted, witness those sad things that fell from his

mouth, when he was wet to the skin. Peter was much prized by Christ, witness that choice testimony that Christ gave of his faith and happiness, and his shewing him his glory in the Mount, and that eye of pity that he cast upon him after his fearful fall, &c. and yet tempted by Satan, And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail thee not, &c.

Paul had the honour of being exalted as high as heaven, and of seeing that glory that could not be exprest; and yet he was no sooner steeped out of heaven, but he is assailed by Satan, lest he should be exalted above measure. If these that were so really, so gloriously, so eminently beloved of God, if these that have lived in heaven, and set their feet upon the stars, have been tempted, let no Saints judge themselves not to be beloved, because they are tempted. It is as natural for Saints to be tempted that are dearly beloved, as it is for the Sun to shine, or a Bird to sing. The Eagle complains not of her wings, nor the Peacock of his train, nor the Nightingale of her voice, because these are natural to them; no more should Saints of their temptations, because they are natural to them. For we wrestle not against flesh and blood, but against principalities, against powers, against the

is the greatest and wisest Pirate in the world.

Luke 22. 31, 32.

2 Cor. 12. 2, 7.

Ephes 6. 12



## 2. Remedy.

2 Cor. 12. 7.  
Vide Beza  
Grotium, and  
Estium.

Luther said,  
There were  
three things  
that made a  
Preacher;  
Meditation,  
Prayer, and  
Temptation.

the Rulers of the darkness of this world, against spiritual wickedness in high places.

The second Remedy against this device of Satan, is, to consider, That all the temptations that befall the Saints, shall be sanctified to them by a hand of love. Ah! the choice experiences that the Saints get of the power of God supporting them, of the wisdom of God directing them (to handle their spiritual weapons, their graces, as not only to resist but to overcome) of the mercy and goodness of the Lord pardoning and succouring of them. And therefore saith Paul, I received the messenger of Satan for to buffet me, lest I should be exalted, lest I should be exalted above measure. Twice in that verse he begins with it, and ends with it. If he had not been buffeted, who knows how his heart would have swelled; he might have been carried higher in conceit, then before he was in his extasie. Tentation is Gods school, wherein he gives his people the cleereft and sweetest discoveries of his love; a school wherein God teaches his people to be more frequent and fervent in duty. When Paul was buffeted, then he prayed thrice, *i. e.* frequently and fervently. A school wherein God teaches his people to be more tender meek and compassionate to other poor, tempted souls then ever. A school wherein God teaches his people to see a greater evil

evil in sin then ever, and a greater empti-  
ness in the creature then ever, and a greater  
need of Christ and free grace then ever;  
a school wherein God will teach his peo-  
ple that all temptations are but his Gold-  
smiths, by which he will try and refine, and  
make his people more bright and glorious.  
The issue of all temptations shall be to the  
good of the Saints, as you may see by the  
temptations that *Adam* and *Eve*, and *Christ*,  
and *David*, and *Job*, and *Peter*, and *Paul* met  
with. Those hands of power and love, that  
bring light out of darkness, good out of  
evil, sweet out of bitter, life out of death,  
heaven out of hell, will bring much sweet  
and good to his people, out of all the  
temptations, that come upon them.

*The third Remedy*

**A**gainst this device of Satan, is wisely  
to consider, That no temptations  
do hurt or harm the Saints, so long as  
they are resisted by them, and prove the  
greatest afflictions that can befall them.  
Tis not Satans tempting, but your assen-  
ting; not his enticing, but your yielding,  
that makes temptations hurtful to your  
souls. If the soul when 'tis tempted resists  
the temptation, and fight with Christ, *Get  
thee behind me Satan*; and with that young  
convert, *I am not the man that I was*; or as

3. Remedy.

*Ego non sum  
ego.*

S

Luther

Sometimes he shews his malice, by letting those things abide by the soul, as may most vex and plague the soul, as *Gregory* observes in his leaving of *Job's* wife, which was not out of his forgetfulness, carelessness, or any love or pity to *Job*, but to vex and torment him, and to work him to blaspheme God, despair, and die, &c.

*Luther* counsels all men to answer all temptations, with these words (*Christianus sum*) *I am a Christian*. If a mans temptation be his greatest affliction, then is the temptation no sin upon his soul, though it be a trouble upon his mind. When a soul can look the Lord in the face, and say, Ah Lord! I have many outward troubles upon me, I have lost such and such a neer mercy, and such and such desirable mercies, and yet thou that knowest the heart, thou knowest that all my crosses and losses do not make so many wounds in my soul, nor fetch so many sighs from my heart, nor tears from my eyes, as those temptations do, that Satan follows my soul with. When 'tis thus with the soul, then temptations are onely the souls trouble, they are not the souls sin.

Satan is a malicious and envious enemy, as his names are, so is he; his names are all names of enmity; the *accuser*, the *tempter*, the *destroyer*, the *devourer*, the *envious man*, and this malice and envy of his, he shews sometimes by tempting men to such sins as are quite contrary to the temperate of their bodies, as he did *Vespasian* and *Julian*, men of sweet and excellent natures, to be most bloody murderers. And sometimes he shews his malice by tempting men to such things as shall bring them no honour nor profit, &c. *Fall down and wor-*

*ship*

hip me, to blasphemy and atheism, &c. the thoughts and first motions whereof, enuse the heart and flesh to tremble. And sometimes he shews his malice by tempting them to those sins which they have not found their natures prone to, & which they abhor in others. Now if the soul resists these, and complains of these, and groans and mourns under these, and looks up to the Lord Jesus to be delivered from these, then shall they not be put down to the souls account, but to Satans, who shall be so much the more tormented, by how much the more the Saints have been by him maliciously tempted, &c.

Make present and peremptory resistance against Satans temptations, bid defiance to the temptation at first sight. 'Tis safe to resist, 'tis dangerous to dispute. Eve lost her self, and her posterity, by falling into lists of dispute, when she should have resisted, & stood upon terms of defiance with Satan. He that would stand in the hour of temptation, must plead with Christ, *'Tis written*. He that would triumph over temptations, must plead still, *'Tis written*, Satan is bold and impudent, and if you are not peremptory in your resistance, he will give you fresh onsets. 'Tis your greatest honour, and your highest wisdom, peremptorily to withstand the beginnings of a temptation, for an after remedy comes often too late.

When Constantine the Emperour was told that there was no means to cure his Leprosie, but by bathing his body in the blood of Infants, he

presently answered (*Malis semper aggrava-  
re quam tali  
remedio con-  
valescere*) I  
had rather not  
be cured, then  
use such a re-  
medy.

Hos. 14.

2 Sam. 16. 10.

I have read of  
one, who be-  
ing tempted,  
with offers of  
money to de-  
sert Christ,  
gave this ex-  
cellent answer,  
Let not any  
man think, that  
he will em-  
brace other  
mens goods to

Mistress Catharine Bretterge, once after a great conflict with Satan, said, Reason not with me, I am but a weak woman; if thou hast any thing to say, say it to my Christ, he is my advocate, my strength, and my redeemer, and he shall plead for me.

Men must not seek to resist Satans craft with craft (*Sed per apertum maritem*) but by open defiance. He shoots with Satan in his own bow, who thinks by disputing and reasoning to put him off. As soon as a temptation shows its face, say to the temptation, as Ephraim to his Idols, *Get you hence, what have I any more to do with you?* Oh! say to the temptation, as David said to the sons of Zeruiah, *What have I to do with you?* You will be too hard for me. He that doth thus resist temptations, shall never be undone by temptations, &c.

Make strong and constant resistance against Satans temptations. Make resistance against temptations by arguments drawn from the honour of God, the love of God, your union and communion with God; and from the blood of Christ, the death of Christ, the kindness of Christ, the intercession of Christ, and the glory of Christ; and from the voice of the Spirit, the counsel of the Spirit, the comforts of the Spirit, the presence of the Spirit, the seal of the Spirit, the whisperings of the Spirit, the commands of the Spirit, the assistance of the Spirit, the



the witness of the Spirit, and from the glory of heaven, the excellency of grace, the beauty of holiness, the worth of the soul, and the vileness or bitterness, and evil of sin, the least sin being a greater evil, then the greatest temptation in the World.

And look that you make constant resistance, as well as strong resistance, be constant in arms. Satan will come on with new temptations, when old ones are too weak; in a calm, prepare for a storm. The tempter is restless, impudent, and subtil, he will sute his temptations to your constitutions and inclinations. Satan loves to sail with the wind; if your knowledge be weak, he will tempt you to errour; if your Conscience be tender, he will tempt you to scrupulosity, and too much preciseness, as to do nothing but hear, pray, read, &c. If your consciences be wide and large, he will tempt you to carnal security; If you are bold spirited, he will tempt you to presumption; if timorous, to desperation; if flexible, to inconstancy; if proud and stiffe, to gross folly; therefore still fit for fresh assaults, make one victory a step to another. When you have overcome a temptation, take heed of unbending your bow, and look well to it, that your bowe be always bent, and that it remains in strength. When you have overcome one temptation, you must be ready to enter the list

\$ 3

with

for sake Ch rist  
who hath  
forsaken his  
own proper  
goods to  
follow Christ.

Luke 4. 14.  
*And when the Devil had ended all the temptation, he departed from him for a season. Christ had no rest until he was exactly tried with all kinds of temptations. Cal.*



with another. As distrust (in some sense) is the mother of safety, so security is the gate of danger. A man had need to fear this most of all, that he fears not at all. If Satan be alwayes roaring, we should be alwayes watching and resisting of him. And certainly, he that makes strong and constant resistance of Satans temptations, shall in the end get above his temptations, and for the present is secure enough from being ruin'd by his temptations, &c.

He that will yield to sin, to be rid of temptation, will be so much the more tempted, and the less able to withstand temptations.

For a close of this, remember, that 'tis dangerous to yield to the least sin, to be rid of the greatest temptation. To take this course, were, as if a man should think to wash himself clean in ink, or as if a man should exchange a light cross made of paper, for an iron cross, which is heavy, toilsome, and bloody. The least sin set home upon the conscience, will more wound, vex, and oppress the soul, then all the temptations in the world can; therefore never yield to the least sin, to be rid of the greatest temptation. *Sidonius Apollinaris* relateth, how a certain man named *Maximus*, arriving at the top of honour, by indirect means, was the first day very much wearied, and fetching a deep sigh, said, *Oh Damocles! how happy do I esteem thee, for having been a King but the space of a dinner? I have been one a whole day, and can bear it no longer. I will leave you to make the application.*

The



The Fourth thing to be shewed, is,

*The severall ways and Devices that Satan hath to destroy and ensnare all sorts and ranks of men in the World.*

I Shall begin with the Honourable and the Great, and shew you the Devices that Satan hath to destroy them. I will onely instance in those that are most considerable.

*His first Device to destroy the Great and Honourable of the Earth, is,*

**B**Y working them to make it their business to seek themselves, to seek how to greaten themselves, to raise themselves, to enrich themselves, to secure themselves, &c. as you may see in Pharaoh, Ahab, Rehoboam, Jeroboam, Absalom, Joab, Haman, &c. But were the Scripture silent, our own experience do abundantly evidence this way and method of Satan to destroy the Great and the Honourable, to bury their names in the dust, and their souls in hell, by drawing them wholly to mind themselves, and only to mind themselves, and in all things to mind themselves, and al-

1. Device.

Self-seeking like the deluge, overthrowes the whole world.

Phil. 2. 21.

ways to mind themselves. *All* (saith the Apostle) *mind themselves.* All comparatively, in respect of the paucity of others, that let fall their private interests, and drown all self-respects in the glory of God, and the publick good, &c.

*Now the Remedies against this Device are these.*

*The first Remedy*

*1. Remedy.*

Self-love is the root of the hatred of others, 2 Tim. 3. 2. First, Lovers of themselves, and then fierce, &c.

The Naturalists observes, That those Beasts which are most cruel to others, are most loving to their own. Amos 2. 6.

**A**gainst this Device of Satan, is, solemnly to consider, that self-seeking is a sin that will put men upon a world of sins, upon sins not onely against the Law of God, the rules of the Gospel, but that are against the very Laws of nature, that are so much darkened by the fall of man. It puts the *Pharisees* upon opposing Christ, and *Judas* upon betraying Christ, and *Pilate* upon condemning Christ. It put *Gabazi* upon lying, and *Balaam* upon cursing, and *Saul* and *Absalom* upon plotting *David's* ruine. It put *Pharaoh* and *Haman* upon contriving ways to destroy those *Jews* that God did purpose to save by his mighty arm. It puts men upon using wicked ballances, and the bag of deceitful weights. It puts men upon ways of oppression, and *selling the righteous for silver, and the poor for a pair of shoes, &c.* I know not any sin

in the world, but this sin of self-seeking will put men upon it, though it be their eternal loss.

*The second Remedy*

**A**gainst this Device of Satan, is, seriously to consider, That self-seeking doth exceedingly abuse a man; it strips him of all his Royalty and glory: Of a Lord, it makes a man become a servant to the creature, I, often to the worst of creatures; yea, a slave to slaves, as you may see in *Judas, Demas, Balaam*, and the *Scribes and Pharisees*. Self-seekers bow down to the Creatures, as *Gideons* many thousands bowed down to the waters: Self-seeking will make a man say any thing, do any thing, and be any thing, to please the lusts of others, and to get advantage upon others: Self-seeking transforms a man into all shapes and forms; now it makes a man appear as an Angel of light, anon as an Angel of darkness; now self-seekers are seemingly for God, anon they are openly against God; now you shall have them crying *Hosanna in the Highest*, and anon *Crucifie him, crucifie him*; now you shall have them build with the Saints, and anon you shall have them plotting the overthrow of the Saints, as those self-seekers did in *Ezra and Nehemiah's* time. Self-seekers are the basest of

all

*2. Remedy.*

A self-seeker is a *Cato* without, but a *Nero* within. *Domitian* would seem, to love them best, whom he willed least should live, and thars the very temper of self-seekers.

It was death in *Moses Rites* to counterfeit that Ceremonial and Figurative Ointment, *Exo. 30* what shall it then be to counterfeit the Spirit of life and holiness?

Rom. I. 25.

all persons ; there is no service so base, so poor, so low, but they will bow to it. They cannot look neither above, nor beyond their own lusts, and the enjoyment of the Creature ; these are the prime and ultimate objects of their intendments.

'Tis said of *Tiberius*, That whilest *Augustus* ruled, he was no way tainted in his reputation ; and that whilest *Drusus* and *Germanicus* were alive, he feigned those virtues which he had not, to maintain a good opinion of himself in the hearts of the people ; but after he had got himself out of the reach of contradiction and controulment ; there was no fact in which he was not faulty, no crime to which he was not accessory. My prayer shall be, That *Tiberius* his spirit may not be found in any of our Rulers, lest it prove their ruine, as it did his ; and that where ever it is, it may be detested, loathed, and ejected, that so neither the State, nor souls may be ruin'd by it, &c.

*The third Remedy*

3. Remedy.

Isa. 58.

**A**gainst this Device of Satan, is, solemnly to dwell upon those dreadful curses and woes that are from heaven denounced against self-seekers, *Woe unto them that joyn house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth.* *Sabbakuk,*

Woe to him that increaseth that which  
 his hand hath laid, and to him that ladeth himself with  
 clay. Woe to him that coveteth an evil  
 possession, to his house, that he may set his  
 foot on high, that he may be delivered from the  
 power of evil. Thou hast consulted shame to thy  
 wife by cutting off many people, and hast sin-  
 ned against thy soul. For the stone shall cry out  
 of the wall, and the beam out of the Timber  
 shall answer it. Woe to him that buildeth a Town  
 with blood, and establisheth a City by iniquity.  
 The materials of the house built up by op-  
 pression, shall come as joynt-witnesses. The  
 stones of the Wall shall cry, Lord, we were  
 built up by blood and violence, and the beam  
 shall answer, True Lord, even so it is; the stones  
 shall cry vengeance Lord upon these self-  
 seekers; and the beam shall answer, Woe to  
 him, because he built his house with blood.  
 So Isaiah, Woe unto them that decree unright-  
 eous decrees, and that rite grievousnesse  
 which they have prescribed. To turn aside the  
 needy from Judgment, and to take away the  
 right from the poor of my people; that widows  
 may be their prey, and that they may rob the  
 fatherless. So Amos, Woe unto them that  
 are at ease in Zion, and trust in the mountain  
 of Samaria, which are named chief of the  
 Nations, to whom the house of Israel came.  
 That put far away the evil day, and caus-  
 ed the seat of violence to come neer. That lye  
 upon Beds of Ivory and stretch themselves  
 upon

Hab. 6.9, 10,  
 11, 12.

Craffus a very  
 rich Roman,  
 and a great  
 self-seeker,  
 for greedy  
 desire of gold,  
 he managed  
 war against  
 the Parthians,  
 by whom  
 both he and  
 30000 Ro-  
 mans were  
 slain: And be-  
 cause the Bar-  
 barians con-  
 jectured that  
 he made  
 this assault  
 upon them for  
 their Gold,  
 therefore  
 they melted  
 gold, and por-  
 red it into his  
 dead body,  
 saying, (Satura-  
 te auro) satisfie  
 thy self with  
 gold.

Isa. 15 1, 2.

Amos 6 1.

Mic. 2. 1, 2.

Tacitus the  
 Roman Em-  
 perours word



was (*Sibi bonus aliis malus*) he that is too much for himself, fails to be good to others.

upon their Couches, and eat the Lambs out of the flock, and the Calves out of the middle of the stall. That drink wine in Bowls, and anoint themselves with the chief Oynments, but they are not grieved for the afflictions of Joseph. So Micah, Woe to them that devise iniquity, and work evil upon their Beds: when the morning is light, they practise it, because it is in the power of their hand. And they cover fields, and take them by violence, and houses, and take them away. So they oppress a man and his house, even a man and his heritage.

By these Scriptures you see, that self-seekers labour like a woman in travel, but their birth proves their death; their pleasure their pain; their comforts their torment; their glory their shame; their exaltation their desolation. Losse, disgrace, trouble, and shame, vexation and confusion, will be the certain portion of self-seekers.

When the *Tartarians* had taken in battel the Duke of *Muscovia*, they made a Cup of his skull, with this Inscription, All cover, all lose.

#### The fourth Remedy

4. Remedy.

**A**gainst this Device of Satan, is, solemnly to consider, That self-seekers are self-losers, and self-destroyers. *Abfolom* and *Judas* seek themselves, and hang

long themselves. *Saul* seeks himself, and kills himself. *Abab* seeks himself, and loses himself, his Crown and Kingdome. *Pharaoh* seeks himself, and overthrowes himself and his mighty Army in the Red-sea. *Cain* sought himself, and slew two at once, his brother, and his own soul. *Gehazi* sought change of Rayment, but God changed his rayment into a leprous skin. *Haman* sought himself, and lost himself. The Princes and the Presidents sought themselves (in the ruine of *Daniel*) but ruin'd themselves, their Wives and Children. That which self-seekers think should be a staffe to support them, becomes (by the hand of Justice) an iron rod to break them; that which they would have as springs to refresh them, becomes a gulf utterly to consume them. The crosses of self-seekers shall always exceed their mercies, their pain, their pleasure, their torments, their comforts; every self-seeker, is a self-tormenter, a self-destroyer; he carries a Hell, an Executioner in his own bosome, &c.

*The fifth Remedy*

**A**gainst this Device of Satan, is, To dwell much upon the famous examples of those worthy Saints that have denied themselves, and prefer'd the publick

*Adam* seeks himself, and loses himself, Paradise, and that blessed Image that God had stamp'd upon him. *Lazarus* seeks himself, Gen. 13. 10, 11. and loses himself and his goods. *Peter* seeks to save himself, and miserably loses himself.

*Hezekiah* in the business of the Ambassadors, seeks himself, and lost himself and his life too, had not God saved him by a Miracle.

5. Remedy.

'Tis good to be of his Opinion and mind, who was rather willing to beautifie Italy, than his own house.

The Ancients were wont to place the Statues of their Princes by their Fountains, intimating they were (or at least should be) fountains of the publick good.

lick good before their own particular advantage: As Moses. And the Lord said unto Moses, let me alone; that I may destroy them, and blot out their name from under Heaven, and I will make of thee a Nation mightier and greater then they. Oh! but this offer would not take with Moses, he being a man of a brave publick spirit, it's hot in his desires and prayers, that the people might be spared and pardoned; saith he, Pardon I beseech thee the iniquity of this people, and the greatness of thy mercy, and as thou hast forgiven this people from Egypt until now. And the Lord said, I have pardoned according to thy word. Ah! should God make such an offer to many that write themselves Moses, and are called by many Moses, I am afraid they would prefer their own advantage above the publick good; they would not care what become of the people, so they and theirs might be made great and glorious in the world; they would not care, so they might have a Babel built for them, though it was upon the ashes and ruine of the people. Better spirits then these are not in Hell, no, not in Hell, and I am sure there are no such spirits in Heaven. Such mens hearts and principles must be chang'd, or they will be undone for ever. Nehemiah was a choice soul, a man of a brave publick spirit, a man that spent his time; his strength,

strength, and his estate, for the good and use of his people. Moreover (saith he) from the time that I was appointed to be their Governor in the Land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the King, that is, twelve years, I and my brethren have not eaten the bread of the Governor. Yea, also I continued in the work of this wall, and all my servants were gathered hither unto the work. Moreover, we were at my Table an hundred and fifty of the Jews and Rulers, besides those that came unto us from among the heathen that are about us. Now that which was prepared for me daily, was one Ox, and six choise sheep, also fowls were prepared for me, and once in ten days store of all sorts of Wine: yet for all this required not I the bread of the Governor, because the bondage was heavy upon the people. I think upon me, my God, for good, according to all that I have done for this people. So Daniel was a man of a brave publick spirit. Then the Presidents and Princes sought to find occasion against Daniel concerning the Kingdom, but they could find no occasion, nor fault, inasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, we shall not find any occasion against this Daniel, except we finde it against him, concerning the Law of his God.

Christ had a publick spirit, he laid out himself, and laid down himself for a publick

A certain great Emperour coming into Egypt, to shew the zeal he had for the publick good, saith to the Egyptians. Draw from me as from your River Nylus.

The Counsellor saith, a State-man should be thus tripartited, his will to God, his love to his Master, his heart to his Courtrey, his secret to his friend, his time to business.

Solomons Tribunal was underpropt with Lions, to shew what spirit and mettal a Magistrate should be made of.

Uinam aut  
nouasceretur,  
aut non inue-  
lur.

lick good. Oh! never leave looking and meditating upon these precious and sweet Examples, till your souls are quickned, and raised up, to act for the publick good, more then for your own particular advantage. Many Heathens have been excellent at this.

*Microbius* writes of *Augustus Caesar*, (in whose time Christ was born) that he carried such an entire and fatherly affection to the Commonwealth, that he called it (*filiam suam*) his own daughter; and therefore refused to be called (*Dominus*) the Lord or Master of his Country, and would only be called (*Pater patrie*) Father of his Country, because he Governed it not by fear (*Per timorem sed per amorem*) but by love; the Senate and the people of Rome joyntly saluting him by the name of (*Pater patrie*) Father of his Country. The people very much lamented his death, using that speech, *Would he had never been born, or never died.*

So *Mircus Regulus*, to save his Country from ruine, exposed himself to the greatest sufferings that the malice and rage of his Enemies could inflict.

So *Ttus* and *Aristides*, and many others have been famous for their preferring the publick good above their own advantage. My prayer is, and shall be, That all our Rulers may be so spirited by God, that they

they may be willing to be any thing to be nothing to deny themselves, and to trample their sinful selves under feet, in order to the honour of God, and a publick good, that so neither Saints nor Heathens may be witnesses against them in that day wherein the hearts and practise of all the Rulers in the world shall be open, and bare before him that judges the world in righteousness and judgement.

*The sixth Remedy*

6. Remedy.

**A**gainst this Device of Satan, is, seriously to consider, That self is a great let to Divine things, therefore the Prophets and Apostles were usually carried out of themselves, when they had the clearest, choicest, highest and most glorious Visions. Self-seeking blinds the soul, that it cannot see a beauty in Christ, nor an excellency in holiness, it distempers the palate, that a man cannot taste sweetness in the word of God, nor in the ways of God; nor in the society of the people of God; it shuts the hand against all the soul-enriching offers of Christ, it hardens the heart against all the knocks and entreaties of Christ; It makes the soul as an empty Vine, and as a barren Wildernesse.

*Israel is an empty Vine, he bringeth forth fruit to himself.* There is nothing that speaks a

T

man

Hosea 10.1.



Self-seekers  
with *Esau*,  
prefer a mess  
of pottage a-  
bove their  
birth-right:  
and with the  
men of *She-  
chem*, esteem  
the bramble  
above the vine,  
the Olive, and  
the Fig-tree,  
yea, empty  
things above a  
full Christ,  
and base  
things above a  
glorious Christ

The Saints  
Motto is,  
*Propter te, Do-  
mine, propter  
te.*

The Saints  
Motto is, *Non  
nobis Domine.*

man to be more empty and void of God, Christ, and grace, then self-seeking. The Pharisees were great self-seekers, and great undervaluers of Christ, his Word and Spirit. There is not a greater hinderance to all the duties of piety, then self-seeking: Oh! this is that that keeps many a soul from looking after God, and the precious things of eternitv; they cannot wait on God, nor act for God, nor abide in those ways wherein they might meet with God; by reason of self. Self-seeking is that which puts many a man upon neglecting & slighting the things of his peace. Self-seekers will neither go into Heaven themselves, nor suffer others to enter, that are ready to take the Kingdome by violence, as you may see in the *Scribes and Pharisees*. Oh! but a gracious spirit is acted quite other ways, as you may see in that sweet Scripture, *Cant. 7. 13.* *At our gates are all manner of pleasant fruit, new and old, which I have laid up for thee O beloved.* All the Church hath and is, is only for him; let others bear fruit to themselves, and lay up for themselves, gracious spirits will hide for Christ, and lay up for Christ. All the Divine endeavours, and productions of Saints, fall into Gods bosome, and empty themselves into his lap. As Christ layes up his merits for them, his graces for them, his comforts for them, his

CROWN

Crown for them; so they lay up all their fruits; and all their loves, all their graces, and all their experiences, and all their services, onely for him who is the soul of their comforts, and the Crown and top of all their Royalty and glory, &c.

*The second Device that Satan hath to ensnare and destroy the Great and Honourable of the Earth, is,*

**B**Y engaging them against the people of the most High, against those that are his Jewels, his pleasant portion, the delight of his eye, and the joy of his heart. Thus he drew Pharaoh to engage against the Children of Israel, and that was his overthrow. So he engaged Haman against the Jews, and so brought him to hang upon that Gallows that he had made for Mordecai. So he engaged those Princes and Presidents against Daniel, which was the utter ruine of them and their relations. So in Rev. 20. 7, 8, 9. *And when the thousand years are expired, Satan shall be loosed out of his prison. And he shall go out to deceive the Nations which are in the four quarters of the Earth; Gog & Magog, to gather them together to battel: whose number is as the sand of the Sea. And they went up upon the breadth of the earth, and compassed the camp of the Saints a-*

2. Device.

Exod. 14.

Hester 7.

Dan. 6.

bout, and the beloved City: and fire came down from God out of Heaven, and consumed them.

Now the Remedies against this Device are these.

The first Remedy

I. Remedy.

As they said once of the Grecians in the Epigram whom they thought invulnerable, we shoot at them, but they fall not down; we wound them, and not kill them, &c.

*Tanto plus gloria referemus, quoniam eo plures superabimus.* The number of opposers makes the Christians conquest the more illustrious, said *Pedarelus* in *Erasmus*.

**A**gainst this Device of Satan, is, solemnly to consider, That none have engaged against the Saints, but have been ruin'd by the God of Saints. Divine Justice hath been too hard for all that have opposed and engaged against the Saints, as is evident in *Saul, Pharaoh, Haman, &c.* He reprov'd Kings for their sakes, saying, Touch not mine anointed, nor do my Prophets no harm. When men of *Balaam* spirits and principles have been engaged against the Saints, how hath the Angel of the Lord met them in the way, and jostled their bones against the wall? How hath he broke their backs, and necks, and by his drawn sword cut them off in the prime of their days, and in the height of their sins? Ah! what a Harvest hath Hell had in our days, of those who have engaged against the Lamb, and those that are called chosen, and faithful? Ah! how hath Divine Justice powred out their blood, as water upon the ground? How hath he laid their honour and glory in the dust? who in the pride

pride and madnes of their hearts, said, as Pharaoh, *We will pursue, we will overtake, we will divide the spoil, our lusts shall be satisfied upon them. We will draw our sword, our hand shall destroy them. In the things wherein they have spoken, and done proudly, Justice hath been above them.* History abounds in nothing more, then in instances of this kind, &c.

The Second Remedy

**A** Gainst this Device of Satan, is, To dwell some time every morning upon these following Scriptures, wherein God hath engaged himself to stand by his people, and for his people, and to make them victorious over the greatest and wisest of their enemies. Associate your selves (saith the Lord by the Prophet) O ye people, and ye shall be broken in pieces, and give ear, all ye of far Countries: Gird your selves, and ye shall be broken in pieces. Take counsel together and it shall come to naught. Speak the word, and it shall not stand, for God is with us. Fear not thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, & thy Redeemer, the Holy One of Israel. Behold, I will make thee, a new sharp threshing instrument having teeth, thou shalt thresh the Mountains, & beat them small, and shalt make the hills as chaffe. Thou shalt fan them, and the wind shall carry them away, & the whirlwind shall scatter them, &

2. Remedy.

Isa. 8. 9, 10.  
Occidi poteram  
sed vinci non  
poterant, said  
Cyprian of the  
Christians in  
his time.  
Isa. 41. 14, 15.

Verse 16.

thru

Isa. 54. 17.

Mic. 4. 11.

Verse 12.

Verse 13.

Zech. 12. 2, 3.

3. Remedy.

thou shalt rejoyce in the Lord, and shalt glory in the holy one of Israel. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. Now also many Nations are gathered together against thee, that say, let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord; neither understand they his counsel; for he shall gather them as sheaves into the floor. Arise and thresh, O daughter of Zion, I will make thy horn iron, and I will make thy hoof brass, and thou shalt beat in pieces many people, and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people, all that burden themselves with it shall be cut in pieces; though all the people of the earth be gathered together against it.

The third Remedy

**A**gainst this Device of Satan, is, to consider, That you cannot engage against the Saints, but you must engage against God himself, by reason of that neer and blessed union that is between God and

and them. You cannot be fighters against the Saints; but you will be found in the casting up of the account, to be fighters against God himself: And what greater madnesse, then for weakness it self to engage against an Almighty strength? The neer union that is between the Lord and believers, is set forth by that neer union that is betwixt a husband and his wife. *(They two shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church.)* We are members of his body, of his flesh, and of his bones, saith the Apostle. This neer union is set forth by that union that is between the head and the members, which make up one body; and by that union that is betwixt the graft and the stock, which are made one by Inscition. The union between the Lord and a believer is so neer, that you cannot strike a believer, but the Lord is sensible of it, and takes it as done to himself. *Saul, Saul, why persecutest thou me? and in all their afflictions he was afflicted, &c.* Ah souls! who ever engaged against God, and prospered? who ever took up the sword against him, but perisht by it? God can speak you to hell, and nod you to hell at pleasure; 'tis your greatest concernment to lay down your weapons at his feet, and to *kiss the Son lest he be angry, and you perish in the midway.*

Acts 5:39.  
It seems to be drawn from the Fable of the Gyants, which were said to make War with the Gods.

The sou's happiness consists not in any thing, but in its union with God; nor its misery lies not so much in any thing, as in its dis-union from God.

Acts 9 4.  
Isa. 63. 9.

Psal. 2. 12.



## The Fourth Remedy

## 4. Remedy.

*Hic homo pos-  
uit apud De-  
um quod voluit,*  
said one con-  
cerning Lu-  
ther. He could  
have what he  
would of God.

*Psal. 106. 23.*

Prayer is  
(*Porta cœli  
clavis para-  
disi*) the gate  
of Heaven a  
Key to let us  
into Paradise.  
When the  
danger is o-  
ver, the Saint

**A**gainst this Device of Satan, is, solema-  
ly to consider, That you are much  
engaged to the Saints (as instruments) for  
the mercies that you do enjoy, and for  
the preventing and removing of many a  
judgment that otherwise might have been  
your ruine, before this day. Were it not  
for the Saints sake, God would quickly  
make the heavens to be as brassé, and  
the earth as iron, God would quickly  
strip thee of thy Robes and Glory, and set  
thee upon the dunghil with *Job*. They  
are the props that bear the world from  
falling about thy ears, and that keep the  
iron rod from breaking of thy bones. There-  
fore be said that he would destroy them, had  
not *Moses* his chosen stood before him in the  
breach, to turn away his wrath, lest he should  
destroy them.

Ah! had not the Saints many a time  
cast themselves into the breach, betwixt  
Gods wrath and you, you had been cut off  
from the land of the living, and had had  
your portion with those, whose names are  
written in the dust. Many a Nation, many  
a City, and many a Family is surrounded  
with blessings for the *Josephs* sakes that  
live therein; and are preserved from ma-  
ny calamities and miseries, for the *Mosis's*,  
the

the Daniels, the Nabs, and the Jobs sakes that dwell amongst them. That's a sweet word, Prov. 10.25. *As the Whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation, or is the foundation of the world.* The righteous is the foundation of the world, which but for their sakes would soon shatter, and fall to ruine. So the Psalmist, Psal. 75.3. *The earth and all the inhabitants thereof are dissolved, I bear up the pillars of it. Selah.*

The Emperour Marcus Antonius being in Alman with his Army, was inclosed in a dry Country by his enemies, who so stopped a'l the passages, that he and his Army were like to perish for want of water; the Emperours Lieutenant seeing him so distressed, told him, that he had heard, that the Christians could obtain any thing of their God by their prayers; whereupon the Emperour having a legion of Christians in his Army, desired them to pray to their God, for his and the Armies deliverance out of that danger; which they presently did, and presently a great Thunder fell amongst the enemies, and abundance of water upon the Romans, whereby their thirst was quenched, and the enemies overthrowen without any fight. I shall close up this last Remedy, with those sweet words of the Psalmist, *In Judah is God known, his name is great in Israel: In Salem also*

is forgotten, is a French Proverb, and that which many Saints in England have found by experience.

יְהוָה

יְהוָה

Jesoh Gnolan from Jaseah.

Mary Queen of Scots, that was Mother to King James, was wont to say, That she feared Mr.

Knox's prayers more, then an Army of ten thousand men.

Psal. 76.1,2,3.

is his Tabernacle, and his dwelling place in Sion. There brake he the arrows of the bow, the shield, & the sword, and the battel. Selah.

Secondly, Satan hath his Devices to ensnare and destroy the Learned and the Wise, and that sometimes

John 5. 44.  
1 Kings 22.  
22. 23, 24. 25.  
1 Cor. 1. 18. to  
29.

The truth of  
this you may  
see in the  
learned  
Scribes and  
Pharisees.

**BY** working them to pride themselves in their parts and abilities; and sometimes by drawing them to rest upon their parts and abilities, and sometimes by causing them to make light and slight of those that want their parts and abilities, though they excel them in grace and holiness; and sometimes by drawing them to engage their parts and abilities, in those ways and things that make against the honour of Christ, the joy of the Spirit, the advancement of the Gospel, and the liberty of the Saints, &c.

Now the Remedies against this Device are these.

*The first Remedy*

*1. Remedy.*

**A**gainst this Device of Satan, is, seriously to consider, That you have nothing but what you have received. Christ being as well the fountain of common gifts, as of saving grace. *What hast thou*

(saith the Apostle) that thou hast not received? And if thou hast received it, why dost thou glory as though thou hadst not received it? There are those that would hammer their own happines, like the Spider climbing up by the thread of her own weaving. Of all the parts and abilities that be in you, you may well say, as the young man said of his Hatchet, *Alas Master! it was but borrowed.* Alas Lord! all I have is but borrowed from that fountain that fills all the Vessels in Heaven, and on Earth, and overflows: My gifts are not so much mine, as thine: *Of thine own have we offered unto thee,* said that Princely Prophet, &c.

*The second Remedy*

**A**gainst this Device of Satan, is solemnly to consider, That mens leaning and trusting to their own wits, parts, and abilities, have been their utter overthrow and ruine; as you may see in *Achilles*, and those Presidents and Princes that engaged against *Daniel*, and in the *Scribes* and *Pharisees*. God loves to confute men in their confidences: He that stands upon his parts and abilities, doth but stand upon a quick-sand that will certainly fail him. There is nothing in the world that provokes God more to with-draw from the soul, then this, and how can the soul stand,

1 Cor. 4. 7.

*Quicquid es debes creanti; Quicquid potes debes redimendi.* said Bern. Whatsoever thou art, thou owest to him that made thee, and whatsoever thou hast, thou owest to him that redeemed thee. 1 Chr. 29. 14.

2. Remedy.

General Counsels were seldom successful because men came with confidence; leaning to their own understanding, and seeking for victory, rather then verity, saith one.

Cant 8. 5.

Prov. 3. 5.

3. Remedy.

*Judas and the  
Scribes and  
Pharisees had  
great parts,  
but no grace.  
The Disciples  
had grace, but  
weak parts.*

stand, when his strength is departed from him? Every thing that a man leans upon but God, will be a dart that will certainly pierce his heart through and through. Ah how many in these days have lost their estates, their friends, their lives, their souls by leaning upon their admired parts and abilities? The Saints are described by their leaning upon their beloved, the Lord Jesus. He that leans only upon the bosome of Christ, lives the highest, choicest, safest, and sweetest life. Miseries always lye at that mans door that leans upon any thing below the precious bosome of Christ, such a man is most in danger; and this is none of his least plagues, that he thinks himself secure. 'Tis the greatest wisdom in the world to take the wise mans counsel, *Trust in the Lord with all thy heart, and lean not to thine own understanding.*

*The third Remedy*

**A**gainst this Device of Satan, is, to consider, That you do not transcend others more in parts and abilities, then they do you in grace and holiness. There may be, and often is great parts and abilities, where there is but little grace, yea, no grace; and there may be, and often is a great deal of grace, where there is but weak parts and abilities. You may be  
higher

higher then others in gifts of knowledge, excellence, learning, &c. and those very souls may be higher, then you in their communion with God, in their delighting in God, in their dependance upon God, in their affections to God, and in their humble, holy, and unblameable walking before God. Is it folly and madness in a man, to make light and slight of another, because he is not so rich in lead or iron, as he, when he is a thousand thousand times richer in silver and gold, in jewels and in pearls, then he? And is it not madnesse and folly with a witnesse, in those that have greater parts and abilities then others, to slight them upon that account, when that those very persons that they make light and slight of, have a thousand times more grace then they? And yet ah! how doth this evil spirit prevail in the world?

'Twas the sad complaint of *Austine* in his time, *The unlearned* (saith he) *rise up, and take heaven by violence, and we with all our learning are thrust down to hell.* 'Tis sad to see how many of the Rabbies of these times; do make an Idol of their parts and abilities; and with what an eye of pride, scorn, and contempt, do they look upon those that want their parts, and that do not worship the Idol that they have set up in their own hearts. *Paul* who was the great

Luke 11.1.  
Mark 8 31, 32.  
33.  
Luke 24.19.  
to 28.

*Surgunt indo-  
cti & rapiunt  
caelum & nos  
cum doctrina  
nostris destru-  
dimur in ge-  
hennam.*



1 Cor. 9. 22.

2 Cor. 11. 22.

Hie. 10. 13, 14,  
15 16, 17.

great Doctor of the Gentiles, did wonderfully transcend in all parts and abilities, the Doctors and Rabbies of our times, and yet ah! how humbly, how tenderly, how sweetly doth he carry himself towards the meanest and the weakest? *To the weak, I became as weak, that I might win the weak, I made all things to all men, that I might by all means save some. Who is weak, and I am not weak? Who is offended, and I hurt not? Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.* But ah! how little of this sweet spirit is to be found in the Doctors of our age, who look sourly, and speak bitterly against those that do not see as they see, nor cannot speak as they speak. Sirs, the Spirit of the Lord (even in despised Saints) will be too hard for you, and his appearance in them, in these latter days, will be so full of spiritual beauty and glory, as that they will darken that, that you are too apt to count and call your glory. The Spirit of the Lord will not suffer his choicest Jewel Grace, to be always buried under the straw and stubble of parts and gifts.

*The fourth Remedy.*

4. Remedy.

**A**gainst this device of Satan, is, to consider, That there is no such way, for men to have their gifts and parts blasted,

and

and withered, as to pride themselves in them, as to rest upon them, as to make light and slight of those that want them, to engage them against those persons, ways, and things that Jesus Christ hath set his heart upon. Ah! how hath God blasted and withered the parts and abilities of many among us, that have once been famous shining lights? How is their Sun darkened, and their glory clouded? *How is the sword of the Lord upon their arm, and upon their right eye? How is their arm cleaved up, and their right eye utterly darkened?* as the Prophet speaks. This is matter of humiliation and lamentation; many precious discerning Saints do see this, and in secret mourn for it; and oh! that they were sensibly of Gods withdrawing from them, that they may repent, keep humble, and carry it sweetly towards Gods Jewels, and lean only upon the Lord, and not upon their parts and understanding, that so the Lord may delight to visit them with his grace, at such a rate, as that their faces may shine more gloriously then ever, and they may be more serviceable to the honor of Christ, and the faith of the Saints, then formerly they have been, &c.

*Becanus saith,*  
That the tree of Knowledge bears many leaves, and little fruit. Ah! that it were not so with many in these days, who once did outshine the Stars, &c.  
Zech. xi. 17.

Thirdly,

Thirdly, *Satan hath his Devices to destroy the Saints, and one great Device that he hath to destroy the Saints, is,*

Gal 5 15.  
If we knock  
we break.  
Dissolution is  
the daughter  
of dissention

BY working them first to be strange, and then to divide, and then to be bitter and jealous, and then to bite and devour one another. Our own woful experience is too great a proof of this. The *Israelites* in *Ægypt* did not more vex one another, then Christians in these days have done, which occasioned a deadly consumption to fall upon some.

Now the Remedies against this Device are these.

*The first Remedy*

1. Remedy.

*Flavius Vespasian* (the Emperour) was more ready to conceal the vices of his friends, then their virtues. Can you think seriously of this

AGAINST this Device of Satan, is, To dwell more upon one anothers graces, then upon one anothers weaknesses and infirmities. 'Tis sad to consider, That Saints should have many eyes to behold one anothers infirmities, and not one eye to see each others graces, that they should use spectacles to behold one anothers weaknesses, rather then looking glasses to behold one anothers graces.

*Erasmus* tells of one, who collected all the lame and defective Verses in *Homers* Works,

Works, but passed over all that were excellent. Ah! that this were not the practice of many that shall at last meet in Heaven, that they were not careful and skillful to collect all the weakneses of others, and to passe over all those things that are excellent in them. The *Corinthians* did eye more the incestuous persons sin, then his sorrow, which was like to have drown'd him in sorrow.

Tell me Saints, is it not a more sweet, comfortable, and delightful thing, to look more upon one anothers graces, then upon one anothers infirmities? Tell me, what pleasure, what delight, what comfort is there in looking upon the enemies, the wounds, the sores, the sickness, the diseases, the nakedness of our friends? Now sin you know is the souls enemy, the souls wound, the souls sores, the souls sickness, the souls disease, the souls nakedness; and ah! what a heart hath that man that loves thus to look? Grace is the choicest flower in all a Christians Garden, 'tis the richest Jewel in all his Crown, 'tis his Princely Robes, 'tis the top of Royalty, and therefore must needs be the most pleasing, sweet, and delightful object for a gracious eye to be fixt upon. Sin is darkness, grace is light; sin is hell, grace is heaven; and what madness is it, to look more at darkness then at light; more at hell, then at heaven?

V

Tell

Christians  
(that a Hea-  
then should  
excel you)  
and not blush?  
2 Cor. 2.7,8.

Non gens, sed  
mens, non genus  
sed genius.  
Not race, or  
place, but  
grace truly  
sets forth a  
man.

James 5. 11,  
2. 25.  
1 Pet. 2. 6.

Sin is Satans  
work, Grace  
is Gods work,  
and is it not  
most meet  
that the child  
should eye  
most and mind  
most his fa-  
thers work.

Tell me Saints, doth not God look more upon his peoples graces, then upon their weaknesse? surely he doth. He looks more at *Dauids* and *Asaphs* uprightness, then upon their infirmities, though they were great and many. He eyes more *Job's* patience, then his passion, Remember the patience of *Job*, not a word of his impatience. He that drew *Alexander* whilest he had a scar upon his face, drew him with his finger upon the scar. God puts his fingers upon his peoples scars, that no blemish may appear. Ah Saints! that you would make it the top of your glory in this, to be like your heavenly Father; by so doing, much sin would be prevented, the designs of wicked men frustrated, Satan out-witted, many wounds healed, many sad hearts cheered, and God more abundantly honoured, &c.

### The second Remedy

2. Remedy.

There was a  
Temple of  
Concord a-  
mongst the  
Heathens, and  
shall it not be

**A**gainst this Device of Satan, is, solemnly to consider, That love and unity makes most for your own safety and security. We shall be *Insuperabiles*, if we be *Inseparabiles*, invincible, if we be inseparable. The world may frown upon you, and plot against you, but they cannot hurt you. Unity is the best bond of safety, in every Church and Commonwealth.

And

And this did that Scythian King in Plurarch, represent lively to his eighty Sons, who being ready to dye, he commanded a bundle of Arrows fast bound together, to be given to his Sons to break; they all tryed to break them, but being bound fast together, they could not; then he caused the band to be cut, and then they broke them with ease: He applyed it thus, My Sons; so long as you keep together, you will be invincible, but if the band of union be broke betwixt you, you will easily be broken in pieces.

Pliny writes of a stone in the Island of Seyrus, that if it be whole, though a large and heavy one, it swims above water, but being broken, it sinks. So long as Saints keep whole, nothing shall sink them; but if they break, they are in danger of sinking and drowning, &c.

*The third Remedy*

**A**gainst this Device of Satan, is, To dwell upon those Commands of God, that do require you to love one another. Oh! when your hearts begin to rise against each other, charge the commands of God upon your hearts, and say to your souls, Oh our souls! hath not the eternal God commanded you to love them that love the Lord? And is it not life to obey, and death to rebel? There-

found among Christians, that are Temples of the Holy Ghost,

Pancirollus saith, that the most precious Pearl among the Romans was called Unio, Union.

3. Remedy.

To act, or run cross to Gods express command, though under pretence of revelation from



God, is as  
much as a  
mans life is  
worth, as you  
may see in  
that sad story.  
1 Kings 13.24  
John 13.34.

Some conceive  
it to be an He-  
braism, in  
which lan-  
guage, new,  
rare, and ex-  
cellent, are  
Synonimal's  
John 13.12,17  
Rom. 13.8.  
Heb. 13.3.  
John 4.7.  
1 Pet. 1.22.

Chap 3.8.

1 John 3.11.

Verse 23.

Chap. 4.11.

forelook that you fullfil the Commands of the Lord, for his Commands are not like those that are easily reversed, but they are like those of the Medes that cannot be changed. Oh! be much in pondering upon these Commands of God: *A new commandment I give unto you, that ye love one another as I have loved you; that ye also love one another.* 'Tis called a new Commandement, because 'tis renewed in the Gospel, and set home by Christs example, and because 'tis rare, choice, special, and remarkable above all others. *This is my Commandement, that ye love one another, as I have loved you. These things I command you, that ye love one another. Owe no man any thing, but love one another; for he that loveth another, hath fulfilled the Law. Let brotherly love continue. Love one another, for love is of God, and every one that loveth, is born of God, and knoweth God. See that ye love one another with a pure heart fervently. Finally, be ye all of one mind, having compassion one of another. Love as brethren, be pitiful, be courteous. For this is the message that ye heard from the beginning, that we should love one another. And this is his Commandement, that we should believe on the name of his Son Jesus Christ, and love one another as he gave us Commandement. Beloved, if God so loved us, we ought to love one another. Oh! dwell much upon these precious commands, that your love may be inflamed one to another.* In

In the *Primitive* times it was much taken notice of by the Heathens, That in the depth of misery, when Fathers and Mothers forsook their Children, Christians (otherwise strangers) stuck one to another, whose love of Religion proved firmer then that of Nature. Ah! that there were more of that Spirit among the Saints in these days. The world was once destroyed with water for the heat of lusts, and 'tis thought it will be again destroyed with fire, for the coldness of love.

*The fourth Remedy*

**A**gainst this Device of Satan, is, to dwell more upon those choice and sweet things wherein you agree, then upon those things wherein you differ. Ah! did you but thus, how would sinful hearts be abated, and your love raised, and your spirits sweetned one to another? You agree in most, you differ but in a few; you agree in the greatest and weightiest, as concerning God, Christ, the Spirit, the Scripture, &c. you differ onely in those points that have been long disputable amongst men of greatest piety and parts: You agree to own the Scripture, to hold to Christ the head, and to walk according to the Laws of the new Creature. Shall Herod and Pilate agree? shall Turks and

The Ancients use to say commonly, That *Alexander* and *Ephesus* had but one soul in two distinct bodies, because their joy and sorrow, glory, and disgrace, was mutual to them both.

4. Remedy.

What a sad thing was it that a heathen should say, No Beasts are so mischievous to men, as Christians are one to another

Pagans agree? shall Bears and Lions, Tygers and Wolves, yea, shall a Legion of Devils agree in one body? and shall not Saints agree, who differ only in such things as have least of the heart of God in them? and that shall never hinder your meeting in heaven, &c.

*The fifth Remedy*

*5. Remedy.*

1 Cor. 13. 11.

Isa. 9. 6.

*Ubi pax ibi  
Christus, quia  
Christus pax.  
Where peace  
is, there is  
Christ, because  
Christ is peace*

*Dulce nomen  
paxis, said the  
Orator.*

**A**gainst this Device of Satan, is, solemnly to consider, That God delights to be stiled (*Deus Pacis*) the God of Peace; and Christ to be stiled (*Princeps pacis*) the Prince of Peace, and King of Salem, that is, King of Peace, and the Spirit is a Spirit of Peace. *The fruit of the Spirit is love, joy, peace, Gal. 5. 22.* Oh! why then should not the Saints be Children of Peace? Certainly, men of froward, unquiet, fiery spirits, cannot have that sweet evidence of their interest in the God of peace, and in the Prince of peace, and in the Spirit of peace, as those precious souls have, that follow after the things that make for love and peace. The very name of peace is sweet and comfortable; the fruit and effect thereof pleasant and profitable, more to be desired then innumerable triumphs; 'tis a blessing that ushers in a multitude of other blessings.

The Ancients were wont to paint peace

in

in the form of a woman, with a horn of Plenty in her hand. Ah! peace and love among the Saints, is that which will secure them and their mercies at home, yea, it will multiply their mercies, it will engage the God of mercy to crown them with the choicest mercies; and 'tis that that will render them most terrible, invincible, and successful abroad, Love and peace among the Saints, is that which puts the counsels of their enemies to a stand, and renders all their enterprizes abortive; 'tis that which doth most weaken their hands, wound their hopes, and kill their hearts, &c.

The Grecians had the statue of Peace, with *Pluto*, the god of Riches in her Arms.

*The sixth Remedy*

**A**gainst this Device of Satan, is, To make more care and conscience of keeping up your peace with God. Ah Christians I am afraid, that your remissness herein, is that which hath occasioned much of that sowness, bitterness, and divisions that be among you. Ah! you have not as you should, kept up your peace with God, and therefore 'tis that you do so dreadfully break the peace among your selves. The Lord hath promised, *That when a mans ways please him, he will make his enemies to be at peace with him.* Ah! how much more then would God

*6. Remedy.*

There is no fear of knowing too much, but there is much fear in practising too little.  
Prov. 16. 7.

*Pharndaces* sent a Crown to *Cesar* at the same time he rebelled against him: But he returned the Crown and this message back (*faceret im- perata prius*) Let him return to his obedience first. There is no sound peace to be had with God or man, but in away of obedience.

make the Children of peace to keep the peace among themselves, if their ways do but please him? All Creatures are at his beck and check. *Laban* followed *Jacob* with one Troop, *Esau* met him with another, both with hostile intentions; but *Jacob's* ways pleasing the Lord, God by his mighty power so works, that *Laban* leaves him with a kisse, and *Esau* met him with a kisse; he hath an Oarh of one, tears of the other, peace with both. If we make it our business to keep up our league with God, God will make it his work and his glory to maintain our peace with men; but if men make light of keeping up their peace with God, 'tis just with God to leave them to a spirit of pride, envy, passion, contention, division and confusion, to leave them to bite and devour one another, till they be consumed one of another, &c.

### The seventh Remedy

#### 7. Remedy.

Gen 13 8.

מריבה

O let there be no bitterness between us, for we are brethren.

Against this Device of Satan, is, To dwell much upon that neer relation and union that is between you. This consideration had a sweet influence upon *Abrahams* heart. And *Abraham* said unto *Lot*, let there be no strife I pray thee, between me and thee, and between my hearersmen and thy hearersmen, for we are brethren. That is a sweet word in the Psalmist, Behold, how

good



good and how pleasant it is for brethren to live together in unity. It is not good, or not pleasant, or pleasant and not good, but good and pleasant; there be some things that be (*bona sed non jucunda*) good, and not pleasant, as patience and discipline; and there be some things that are pleasant, but not good, as carnal pleasures, voluptuousness, &c. And there are some things that are neither good, nor pleasant, as malice, envy, worldly sorrow, &c. and there are some things that are both good and pleasant, as piety, charity, peace and union among brethren; and oh! that we could see more of this among those that shall one day meet (in their fathers Kingdom) and never part. And as they are brethren, so they are all fellow-members. Now ye are the body of Christ, and members in particular. And again, *We are members of his body, of his flesh, and of his bones.* Shall the members of the natural body be serviceable and useful to one another, and shall the members of this spiritual body cut and destroy one another? Is it against the Law of Nature for the natural members to cut and slash one another? And is it not much more against the Law of Nature and of Grace, for the members of Christs glorious body to do so? And as you are all fellow-members, so you are fellow-souldiers under the same Captain of salvation

The party-coloured Coats were Characters of the Kings, Children, so is following after peace now.

1 Cor. 12. 27.

Eph. 5. 30.

Rev. 12. 7, 8.  
Heb. 2. 10.



*Pharndaces sent a Crown to Caesar at the same time he rebelled against him: But he returned the Crown and this message back (saceret imverata prius) Let him return to his obedience first. There is no sound peace to be had with God or man, but in away of obedience.*

make the Children of peace to keep the peace among themselves, if their ways do but please him? All Creatures are at his beck and check. *Laban* followed *Jacob* with one Troop, *Esau* met him with another, both with hostile intentions; but *Jacob's* ways pleasing the Lord, God by his mighty power so works, that *Laban* leaves him with a kisse, and *Esau* met him with a kisse; he hath an Oarh of one, tears of the other, peace with both. If we make it our businels to keep up our league with God, God will make it his work and his glory to maintain our peace with men; but if men make light of keeping up their peace with God, 'tis just with God to leave them to a spirit of pride, envy, passion, contention, division and confusion, to leave them to bite and devour one another, till they be consumed one of another, &c.

### The Seventh Remedy

#### 7. Remedy.

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מריבה

O let there be no bitterness between us, for we are brethren.

**A**gainst this Device of Satan, is, To dwell much upon that neer relation and union that is between you. This consideration had a sweet influence upon *Abrahams* heart. And *Abraham* said unto *Lot*; let there be no strife I pray thee, between me and thee, and between my herdsmen and thy herdsmen, for we are brethren. That is a sweet word in the Psalmist, Behold, how good

good and how pleasant it is for brethren to live together in unity. It is not good, or not pleasant, or pleasant and not good, but good and pleasant; there be some things that be (*bona sed non jucunda*) good, and not pleasant, as patience and discipline; and there be some things that are pleasant, but not good, as carnal pleasures, voluptuousness, &c. And there are some things that are neither good, nor pleasant, as malice, envy, worldly sorrow, &c. and there are some things that are both good and pleasant, as piety, charity, peace and union among brethren; and oh! that we could see more of this among those that shall one day meet (in their fathers Kingdom) and never part. And as they are brethren, so they are all fellow-members. Now ye are the body of Christ, and members in particular. And again, We are members of his body, of his flesh, and of his bones. Shall the members of the natural body be serviceable and useful to one another, and shall the members of this spiritual body cut and destroy one another? Is it against the Law of Nature for the natural members to cut and slash one another? And is it not much more against the Law of Nature and of Grace, for the members of Christs glorious body to do so? And as you are all fellow-members, so you are fellow-souldiers under the same Captain of salvation

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1 Cor. 12. 27.

Eph. 5. 30.

Rev. 12. 7, 8.  
Heb. 2. 10.

Rev. 2. 10.

Joh. 15. 19, 20

Heb. 12. 14.

Heb. 13. 14.

Rom. 8. 15.

on, the Lord Jesus, fighting against the world, the flesh, and the Devil. And as you are all fellow-souldiers, so you are all fellow-sufferers under the same enemies, the Devil, and the world. And as you are all fellow-sufferers, so are you fellow-travellers towards the Land of *Canaan, the new Jerusalem, that is above.* Here we have no abiding City, but we look for one to come. The heirs of Heaven are strangers on earth. And as you are all fellow-travellers, so are you all fellow-heirs of the same Crown and inheritance.

*The eighth Remedy*

8. Remedy.

Our dissentions are one of the Jews greatest stumbling blocks. Can you think of it, and your hearts not bleed?

**A**gainst this Device of Satan, is, To dwell upon the miseries of discord. Dissolution is the daughter of dissention. Ah! how doth the name of Christ, and the way of Christ suffer by the discord of Saints? How are many that are entering upon the ways of God hindered, and saddened, and the mouths of the wicked opened, and their hearts hardened against God, and his ways, by the discord of his people? Remember this, the disagreement of Christians is the Devils triumph; and what a sad thing is this, that Christians should give Satan cause to triumph?

'Twas a notable saying of one, *Take away strife, and call back peace, lest thou loose*

as thy friend, and the Devil an enemy joy  
to you both, &c.

The ninth Remedy

Against this Device of Satan, is, se-  
riously to consider, That 'tis no di-  
agement to you to be first in seeking  
peace and reconcilment, but rather an  
honour to you, that you have begun to  
seek peace. Abraham was the elder, and  
more worthy then Lot, both in respect of  
age and nature also (for he was Uncle  
unto Lot) and yet he first seeks peace of his  
inferiour, which God hath recorded as his  
honour. Ah! how doth the God of peace,  
by his spirit and messengers pursue after  
peace with poor Creatures. God first  
makes offer of peace to us. Now then we  
are Ambassadors for Christ, as though God  
had beseech you by us; we pray you in Christs  
stead, be ye reconciled to God. Gods grace  
first kneels to us, and who can turn their  
backs upon such blessed and bleeding em-  
bracements, but souls in whom Satan the  
God of this world Kings it? God is the  
party wronged, and yet he sues for peace  
with us at first. I said, behold me, behold me,  
unto a Nation that was not called by my name.  
Ah! how doth the sweetness, the freeness,  
and the riches of his grace break forth,  
and shine upon poor souls. When a man  
goes

9. Remedy.

They shall  
both have the  
name, and the  
note, the com-  
fort, and the  
credit of being  
most like unto  
God, who first  
begin to pur-  
sue after peace

1 Cor. 5. 20.

Isa. 65. 1.  
Behold me, be-  
hold me, 'tis  
germinated, to  
shew Gods  
exceeding  
forwardness

to shew favour and mercy to them.

Mark 16-7.

Heb. 12. 14.  
*διουκνετε*, it signifies, to follow after peace; as the persecutor doth him whom he persecuteth.  
 Psal. 34. 14.

קקש  
 יררפהך  
 ררפ

goes from the Sun, yet the Sun-beam follow him: so when we go from the Sun of righteousness, yet then the beams of his love and mercy follow us. Christ first sent to Peter that had denied him, and the rest that had forsaken him. Go your ways and tell his Disciples and Peter, that he goeth before you into Galilee, there shall ye see him, as he said unto you. Ah souls! 'tis not a base, low thing, but a God-like thing, though we are wronged by others, yet to be the first in seeking after peace, such actions will speak out much of God with a mans spirit, &c.

Christians, 'Tis not matter of liberty; whether you will, or you will not pursue after peace; but 'tis matter of duty that lyes upon you, you are bound by expresse precepts to follow after peace; and though it may seem to flye from you, yet you must pursue after it. Follow peace with all men, and holiness, without which no man shall see the Lord. Peace and holinesse are to be pursued after with the greatest eagerness that can be imagined. So the Psalmist, Depart from evil, and do good, seek peace, and pursue it. The Hebrew word that is here rendred seek, is in *Pibil*, and it signifies to seek earnestly, vehemently, affectionately, studiously, industriously. And pursue it. That Hebrew word signifies earnestly to pursue, being a Metaphor taken from the eager-



gernesle of wild Beasts, or ravenous  
owles, which will run or fly, both fast,  
and far, rather then be disappointed of  
their prey. So the Apostle presses the same  
duty upon the Romans. Let us follow after  
the things that make for peace, and things  
wherein one may edifie another. Ah! you fro-  
ward, sowre, dogged Christians, can you  
look upon these Commands of God with  
tears and blushing?

Rom. 14. 19.

I have read a remarkable story of Ari-  
stippus, though but a Heathen, who went of  
his own accord to Æschines his Enemy,  
and said, Shall we never be reconciled till we  
come a Table-talk to all the Country? And  
when Æschines answered, He would most  
gladly be at peace with him. Remember then  
said Aristippus that though I were the elder  
and better man, yet I sought first unto thee.  
Thou art indeed said Æschines, a far bet-  
ter man then I; for I began the quarrel, but  
thou the reconcilement. My prayer shall  
be, that this Heathen may nor rise in judg-  
ment against the flourishing professors of  
our times; Who whet their tongues like a  
sword, and bend their bows to shoot their ar-  
rows, even bitter words.

Plutarch.

Psalm. 64. 3.

*The tenth Remedy*

Against this Device of Satan, is, For  
Saints to joyn together, and walk  
together in the wayes of grace and holi-  
ness

10. Remedy.



Phil. 3. 14.

Verse 15.

Verse 16.

Great is the power of joynt prayer. *Mary* Queen of Scots, that was Mother to King *James*, was wont to say, That she feared Master *Knox's* prayers more then an Army of ten thousand men.

ness so far as they do agree, making the word the onely Touch-stone, and judge of their actions. That is sweet advice that the Apostle gives; *I press toward the mark for the price of the high-calling of God in Christ Jesus. Let us therefore as many as be perfect (comparatively, or conceitedly so) be thus minded: And if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.* Ah Christians! God loses much, and you lose much, and Satan gains much by this, that you do not, that you will not walk lovingly together, so far as your wayes lye together. 'Tis your sin and shame that you do not, that you will not pray together, and hear together, and confer together, and mourn together, &c. because that in some far lesser things you are not agreed together. What folly and madnesse is it in those, whose way of a hundred miles lies fourscore and nineteen together, yet will not walk so far together, because that they cannot go the other mile together; yet such is the folly and madnesse of many Christians in these days, who will not do many things they may do, because they cannot do every thing they should do. I fear God will whip them into a better temper before he hath done with them:

them: He will break their bones, and pierce their heart; but he will cure them of this malady, &c.

And be sure you make the word the only Touch-stone, and judge of all persons and actions. To the Law and to the Testimony, if they speak not according to this word, you because there is no light in them. 'Tis best and safest to make that to be the Judge of all men and things now, that all shall be judged by in the latter day. The word (saith Christ) that I have spoken, the same shall judge him in the last day. Make not your dim light, your notions, your fancies, your opinions, the judge of mens action, but still judge by rule, and plead, *Thy written.*

When a vain importunate soul cryed out in contest with a holy man, Hear me, hear me; the holy man answered, Neither hear me, nor I thee, but let us both hear the Apostle.

Constantine in all the disputes before him with the Arrians, would still call for the Word of God, as the only way, if not to convert, yet to stop their mouths, &c.

*The eleventh Remedy*

Against this Device of Satan, is, To be much in self-judging. Judge your selves, and you shall not be judged of the Lord. Ah!

Isa. 8. 20.

John 12. 48.

*Nec ego te,  
nec tu me, sed  
ambo audia-  
mus Apostolum.*

II. Remedy.  
1 Cor. 11. 31.

It's storied of  
Nero, himself  
being unchast,  
he did think  
there was no  
man chaste.

In the Olym-  
pick Games,  
the Wrestlers  
did not put  
their Crowns  
upon their  
own heads,  
but upon the  
heads of  
others: 'tis  
just so with  
Souls that are  
good at self-  
judging.

Mat. 7. 1, 2.

John 7. 24.

Rom. 14. 3.  
Verse 10.

Ah ! were Christians hearts more taken  
up in judging themselves, and condemn-  
ing themselves, they would not be so apt  
to judge and censure others, and to car-  
ry it sowlly and bitterly towards others  
that differ from them. There are no souls  
in the world that are so fearful to judge  
others, as those that do most judge them-  
selves; nor so careful to make a righteous  
judgment of men, or things, as those that  
are most careful to judge themselves.  
There are none in the world that trem-  
ble to think evil of others, to speak evil  
of others, or to do evil to others, as those  
that make it their business to judge them-  
selves. There are none that make such  
sweet constructions, and charitable inter-  
pretations of men, and things, as those  
that are best and most in judging them-  
selves. One request I have to you that  
are much in judging others, and little in  
judging your selves; to you that are so apt  
and prone to judge rashly, falsely, and un-  
righteously; and that is, that you will  
every morning dwell a little upon these  
Scriptures.

*Judge not that ye be not judged; for with  
what judgment ye judge, ye shall be judged;  
and with what measure ye mete, it shall be  
measured to you again. Judge not according  
to appearance, but judge righteous judgment.  
Let not him that eateth n't, judge him that  
eateth,*

and, for God hath received him. Why dost  
 thou judge thy brother? or why dost thou set  
 thyself against thy brother? we shall all stand be-  
 fore the judgement seat of Christ. Let us not  
 judge one another any more, but judge this  
 only, that no man put a stumbling-block or  
 occasion to fall in his brother's way. Judge  
 nothing before the time, until the Lord come,  
 who both will bring to light the hidden things  
 of darkness, and will manifest the counsels of  
 the heart, and then shall every man have  
 his praise of God. Speak not evil one of another  
 brethren; he that speaketh evil of his brother,  
 and judgeth his Brother, speaketh evil of the  
 Law, & judgeth the Law; but if thou judgest  
 the Law, thou art not a doer of the Law, but  
 a Judge. There is one Law-giver, who is able  
 to save, and to destroy. Who art thou that  
 judgest another mans servant? to his own  
 master he standeth or falleth: yea, he shall  
 be holden up, for God is able to make him  
 stand.

One Delphidius accusing another before  
 Julian, about that which he could not  
 prove; the party denying the fact. Del-  
 phidius answers, if it be sufficient to deny  
 what is laid to ones charge, who shall be  
 found guilty? Julian answers, And if it  
 be sufficient to be accused, who can be  
 innocent? You are wise, and know how  
 to apply it.

Vers. 13.

1 Cor. 4. 5.

James 4. 11.

Vers. 12.

Rom. 14. 4.

## The Twelfth Remedy

12. Remedy.

1 Pet. 5. 5.

John 13. 1.

Humility is  
(*Conservatrix*  
*virtutum*, saith  
Bernard) that  
which keeps  
all graces to-  
gether.

**A**gainst this Device of Satan, is this. Above all, labour to be clothed with *Humility*. Humility makes a man peaceable among brethren, fruitful in well-doing, cheerful in suffering, and constant in holy walking. Humility fits for the highest service we owe to Christ, and yet will not neglect the lowest service to the meanest Saint. Humility can feed upon the meanest dish, and yet 'tis maintained by the choicest delicacies, as God, Christ, and Glory. Humility will make a man bless him that curses him, and pray for those that persecute him. An humble heart is a habitation for God, a school for Christ, a companion of Angels, a preserver of grace, and a fitter for glory. Humility is the Nurse of our graces, the preserver of our mercies, and the great promoter of holy duties. Humility cannot finde three things on this side Heaven; it cannot finde fulness in the Creature, nor sweetness in Sin, nor life in an Ordinance without Christ. An humble soul always finds three things on this side Heaven; The soul to be empty, Christ to be full, and every mercy and duty to be sweet, wherein God is enjoyed. Humility can we: pover other mens weaknesses, and joy and re-



joyce over their graces. Humility will make a man quiet and contented in the meanest condition, and 'twill preserve a man from envying other mens prosperous condition. Humility honours those that are strong in grace, and puts two hands under those that are weak in grace. Humility makes a man richer than other men, and it makes a man joy in himself the poorest among men. Humility will see much good abroad, when it can see but little at home. Ah Christians! though such be the Champion of grace, and love the Nurse of grace, yet humility is the beautifier of grace; it casts a general glory upon all the graces in the soul. Ah! did Christians more abound in humility, they would be less bitter, froward, and sower, and they would be more gentle, meek, and sweet in their spirits and practices. Humility will make a man have high thoughts of others, and low thoughts of a mans self; it will make a man see much glory and excellency in others, and much baseness and sinfulness in a mans self: It will make a man see others rich, and himself poor; others strong, and himself weak; others wise, and himself foolish. Humility will make a man excellent at covering others infirmities, and at recording their gracious services, & at delighting in their graces, it makes a man joy in every light

1 Theff. 1.2,3.

Ephes. 3. 8.

The humble soul is like the Violet, which grows low, hangs the head downwards, and hides it self with its own leaves; and were it not that the fragrant smell of her many virtues discovered him to the world, he would chuse to live and die in his self-contenting secrecie



that out-shines his own, and every wind that blows others good. Humility is better at believing, then 'tis at questioning other mens happinesse. I judge, saith an humble soul, 'tis well with these Christians now, but it will be far better with them hereafter. They are now upon the borders of the new *Jerusalem*, and 'twill be but a little before they slide into *Jerusalem*. A humble soul is willinger to say, Heaven is that mans, then mine; and Christ is that Christians, then mine; and God is their God in Covenant, then mine: Ah! were Christians more humble, there would be lesse fire and more love among them, then now is, &c.

Fourthly, *As Satan hath his Device to destroy gracious souls, so he hath his Devices to destroy poor ignorant souls, and that sometimes,*

**BY** drawing them to affect ignorance, and to neglect, slight, and despise the means of knowledge. Ignorance is the mother of mistake, the cause of trouble, error, and of terrour; 'tis the high way to hell, and it makes a man both a prisoner and a slave to the Devil at once. Ignorance unmans a man, it makes a man a beast, yea, makes him more miserable then the beast that perisheth. There are none

Hosea 4.6.  
Prov. 22.29.  
Mat. 21.29.

Ignorants have this advantage (*Ut mitius ardeant*) they have a cooler hell.

none so easily, nor so frequently taken in Satans snares, as ignorant souls; they are easily drawn to dance with the Devil all day, and to dream of supping with Christ at night, &c.

Now the Remedies against this Device are these.

The first Remedy

**A**gainst this Device of Satan, is, seriously to consider, That an ignorant heart is an evil heart. *Without knowledge the mind is not good.* As an ignorant heart is a naughty heart, 'tis a heart in the dark, and no good can come into a dark heart, but it must passe through the understanding; *And if the eye be dark, all the body is dark.* A leprous head, and a leprous heart are inseparable companions. Ignorant hearts are so evil, that they let flye on all hands, and spare not to spit their venom in the very face of God, as Pharaoh did, when thick darkness was upon him.

1. Remedy.

Prov. 19. 2.  
*Ignorat sane improbus omnis*  
*sith Aristotle.*

Math. 6. 22.

The second Remedy

**A**gainst this Device of Satan, is, To consider, That ignorance is the deformity of the soul: As blindness is the deformity of the face, so is ignorance the

2. Remedy.

deformity of the soul. As the want of fleshly eyes spoils the beauty of the face, so the want of spiritual eyes spoils the beauty of the soul. A man without knowledge, is as a work-man without his hands, as a Painter without his eyes, as a Traveller without his legs, or as a Ship without sails, or a Bird without wings, or like a body without a soul.

*The third Remedy*

3. Remedy.

Heb. 3. 10, 11.

They must needs erre that know not Gods ways, yet cannot they wander so wide as to miss of hell. Isa. 37. 11.

2 Theff. 1. 8.

**A**gainst this Device of Satan, is, solemnly to consider, That ignorance makes men the objects of Gods hatred and wrath. *It is a people that do erre in their hearts, and have not known my ways. Wherefore I swore in my wrath, they shall never enter into my rest. My people are a people of no understanding, therefore he that made them, will have no mercy on them. Christ hath said, That he will come in flaming fire, to render vengeance on them that know not God. Ignorance will end in vengeance. When you see a poor blind man here, you do not loath him, nor hate him, but you pity him; Oh ! but soul-blindedness makes you abominable in the sight of God. God hath sworn that ignorant persons shall never come into Heaven, Heaven it self would be a Hell to ignorant souls.*

My people are destroyed for want of knowledge; because thou hast rejected knowledge, I will reject thee.

Chilo, one of the seven Sages, being asked what God had done, answered, He wanted humble men, and suppressed proud ignorant fools.

The fourth Remedy

**A**gainst this Device of Satan, is, To consider, That ignorance is a sin that leads to all sins; all sins are seminal-ly in ignorance. You do erre, not knowing the Scriptures. It puts men upon hating and persecuting the Saints. They shall hate you, and put you out of the Synagogues, yea, the time cometh, that whosoever killeth you, will think that he doth God service. And these things will they do unto you, because they have not known the father, nor me. Paul thanks his ignorance for all his cruelties to Christians. I was a blasphemers, and a persecutor, and injurious, but I obtained mercy, because I did it ignorantly. 'Twas ignorance that put the Jews upon crucifying Christ: Father forgive them, saith Christ of his murderers, for they know not what they do; for if the Princes of this world had known, they would not have crucified the Lord of glory. Sin at first was the cause of ignorance, but now igno-

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Hof. 4. 6.

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Cut off

Rome saith ignorance is the mother of devotion: but the Scripture saith 'tis the mother of destruction

4. Remedy.

Mat. 22. 29.

John 16. 2, 3.

Aristotle makes ignorance the mother of all the misrule in the world.

1 Tim. 1. 13.

1 Cor. 2. 8.

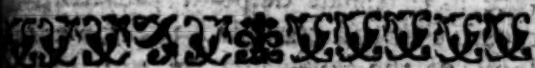
They did like  
Oedipus, who  
killed his fa-  
ther Laim,  
King of The-  
bes, & thought  
he killed his  
enemy.  
Psal. 73. 8, 9.

Psal. 14. 4.

rance is the cause of all sin. Swearing, and  
lying, and killing, and stealing, and whoring  
abound, saith the Prophet, because there is  
no knowledge of God in the Land. There  
are none so frequent, and so impudent in  
the ways of sin, as ignorant souls; they  
care not, nor mind not what they do, nor  
what they say against God, Christ, Heaven,  
Holinesse, and their own Souls. Our  
tongues are our own, who shall controul us?  
They are corrupt and speak wickedly, con-  
cerning oppression, they speak falsely. They  
set their mouth against the Heavens, and  
their tongue walketh through the earth. Have  
all the workers of iniquity no knowledge,  
who eat up my people as they eat bread, and  
call not upon the Lord.

A N





AN  
APPENDIX

*Touching five more of*

**Satans Devices.**

*Whereby*

he keepeth poor souls from believing in Christ, from receiving of Christ, from embracing of Christ, from resting, leaning, or relying upon Christ, for everlasting happiness, and blessedness, according to the Gospel. And Remedies against these Devices.

*His First Device to keep the soul from believing in Christ, is,*

BY suggesting to the soul, the greatness and vileness of his sins. What, saith Satan, dost thou think that thou shalt ever obtain mercy by Christ, that hast sinned with so high a hand against Christ? that hast slighted the tenders of grace? that hast grieved the Spirit of grace?

1. Device.



Jer. 13. 5.

grace? that hast despised the word of grace? that hast trampled under feet the blood of the Covenant, by which thou might'st have been pardoned, purged, justified and saved? that hast spoken and done all the evil that thou couldst? No, no, saith Satan, he hath mercy for others, but not for thee; pardon for others, but not for thee; righteousness for others, but not for thee, &c. therefore 'tis in vain for thee to think of believing in Christ, or resting and leaning thy guilty soul upon Christ.

*Now the Remedies against this Device, are these.*

*The first Remedy*

1. Remedy.

Mad Logick

**A**gainst this Device of Satan, is, To consider, That the greater your sins are, the more you stand in need of a Saviour: The greater your burden is, the more you stand in need of one to help to bear it: The deeper the wound is, the more need there is of the Chirurgion; the more dangerous the disease is, the more need there is of the Physitian. Who but mad men will argue thus? My burden is great, therefore I'll not call out for help; my wound is deep, therefore I'll not call out for balm; my disease is dangerous, therefore

Ile not go to the Physician. Ah ! 'tis  
 ritual madnesse, 'tis the Devils Logick  
 argue thus : My sins are great, therefore  
 I dare not go to Christ, I dare not rest nor  
 on Christ, &c. whereas the soul should  
 thus, The greater my sins are, the  
 I stand in need of mercy, of pardon,  
 therefore I will go to Christ, who de-  
 lights in mercy, who pardons sin for his  
 names sake ; who is as able and as  
 willing to forgive pounds, as pence, thou-  
 sands as hundreds.

Micah 7. 18.

Isa. 43. 25.

*The Second Remedy*

Against this Device of Satan, is, so-  
 lemnly to consider, That the promise  
 of grace and mercy, is to returning souls.  
 And therefore though thou art never so  
 wicked, yet if thou wilt return, God will  
 be thine, and mercy shall be thine, and par-  
 don shall be thine, 2Chr. 30. 9. For if you turn  
 again unto the Lord, your brethren and your  
 children shall find compassion before them  
 that lead them captive, so that they shall come  
 again into this Land, for the Lord our God is  
 gracious and merciful, and will not turn a-  
 way his face from you, if ye return unto him.  
 So Jer. 3. 12. Go, and proclaim these words  
 towards the North, and say, return thou back-  
 siding Israel, saith the Lord, and I will not  
 cause my anger to fall upon you, for I am mer-  
 ciful,

2. Remedy.

ciful, saith the Lord, and I will not keep anger for ever. So Joel 2. 13. And rent your hearts, and not your garments, and turn unto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. So Isa. 55. 7. Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon: Or as the Hebrew reads it, He will multiply pardon. So Ezek. 18.

Ah sinner! 'tis not thy great transgressions that shall exclude thee from mercy, if thou wilt break off thy sins by repentance, and return to the fountain of mercy. Christs heart, Christs arms are wide open to embrace the returning Prodigal. 'Tis not simply the greatest of thy sins, but thy peremptory persisting in sin, that will be thy eternal overthrow.

### *The third Remedy*

#### *3. Remedy.*

**A**gainst this Device of Satan, is, solemnly to consider, That the greatest sinners have obtained mercy; and therefore all the Angels in heaven, all the Men on earth, and all the Devils in hell, cannot tell to the contrary, but that thou mayest obtain mercy. *Manasseh* was a noto-

notorious sinner, he erected Altars for  
 Israel, he worshipped and served all the  
 host of Heaven; he caused his Sons to  
 passe through the fire, he gave himself to  
 witchcraft and sorcery; he made Judah to  
 be more wickedly then the Heathen did,  
 whom the Lord destroyed before the chil-  
 dren of Israel, he caused the streets of Je-  
 rusalem to run down with innocent blood.  
 And what a Devil incarnate was he in his  
 things, yet when he humbled himself,  
 and sought the Lord, the Lord was intreat-  
 ed of him, and heard his supplication, and  
 brought him to Jerusalem, and made him-  
 self known unto him, and crowned him  
 with mercy and loving kindnesse, as you  
 may see in 2 Chron. 33. So Paul was once  
 a blasphemer, a persecutor and injurious,  
 but he obtained mercy. So Mary Magda-  
 len was a notorious Strumpet, a common  
 Whore, one out of whom Christ cast seven  
 Devils, yet she is pardoned by Christ, and  
 dearly beloved of Christ, Luke 7. So  
 Mark 16. 9. Now when Jesus was risen  
 early, the first day of the week, he appeared  
 to Mary Magdalen, out of whom he had cast  
 seven Devils.

Jansenius on the place saith, 'Tis very  
 observable, that our Saviour after his re-  
 surrection first appeared to Mary Magda-  
 len and Peter, that had been grievous  
 sinners; that even the worst of sinners  
 may

2 Kings 21.

The Hebrew  
 Doctors write  
 that he slew  
 Isaiah the Pro-  
 phet, who was  
 his father in  
 law.

1 Tim. 1. 13.

may be comforted and encouraged to come to Christ, to believe in Christ, to rest and stay their souls upon Christ, for mercy here, and glory hereafter. That is a very precious word for the worst of sinners to hang upon, Psal. 68. 18. The Psalmist speaking of Christ, saith, *Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, yea, for the rebellious also, that the Lord might dwell amongst them.*

What though thou art a rebellious child, or a rebellious servant, what though thou art a rebellious swearer, a rebellious drunkard, a rebellious Sabbath-breaker? yet Christ hath received gifts for thee, *Even for the rebellious also.* He hath received the gift of pardon, the gift of righteousness; yea, all the gifts of the Spirit for thee, that thy heart may be made a delightful house for God to dwell in.

Bodin hath a story concerning a great Rebel that had made a strong party against a Roman Emperour. The Emperour makes Proclamation, That who ever could bring the Rebel dead or alive, he should have such a great sum of money. The Rebel hearing of this, comes and presents himself before the Emperour, and demands the sum of money. Now saith the Emperour, If I should put him to death, the world would say I did  
it



to save my money. And so he pardons the Rebel, and gives him the money.

Ah sinners! shall a Heathen do this, that had but a drop of mercy and compassion in him? and will not Christ do much more, that hath allfulness of grace, mercy, and glory in himself? Surely his bowels do yern towards the worst of Rebels. Ah! if you still but come in, you will finde him ready to pardon, yea, one made up of pardoning mercy. Oh! the readines and willingness of Jesus Christ to receive to favour the greatest Rebels. The father of mercies did meet, embrace, and kiss that prodigal mouth which came from feeding with Swine, and kissing of Harlots.

Ephraim had committed Idolatry, and was backsliden from God: he was guilty of luke-warmness and unbelief, &c. yet saith God, Ephraim is my dear Son, he is a pleasant Child, my Bowels are troubled for him, I will have mercy (or rather as 'tis in the Original, I will have mercy, mercy) upon him saith the Lord.

Well, saith God, though Ephraim be guilty of crimson sins, yet he is a Son, a dear Son, a precious Son, a pleasant Child; though he be black with filth, and red with guilt, yet my bowels are troubled for him, I will have mercy, mer-

Col. 1. 19.  
Chap. 2. 13, 4.

Nehem. 9. 17.  
Heb. But thou  
a God of pardoms.

Hos. 4. 17. 5. 3.  
6. 8. 11. 12. 12.  
14. 13. 12. vide.

Jer. 31. 20.



mercy upon him. Ah sinners ! if these bowels of mercy do not melt, win, and draw you, Justice will be a swift witnesse against you, and make you lye down in eternal misery, for kicking against the bowels of mercy.

Christ hangs out still, as once that warlike *Scythian* did, a white flag of grace and mercy to returning sinners that humble themselves at his feet for favour; but if sinners stand out, Christ will put forth his red flag, his bloody flag, and they shall dye for ever by a hand of Justice. Sinners, there is no way to avoid perishing by Christs iron rod, but by kissing his golden Scepter.

*The fourth Remedy*

4. Remedy.

**A**gainst this Device of Satan, is, To consider, That Jesus Christ hath no where in all the Scripture excepted against the worst of sinners, that are willing to receive him, to believe in him, to rest upon him, for happinesse and blessednesse. Ah sinners ! why should you be more cruel and unmerciful to your own souls, then Christ is ? Christ hath not excluded you from mercy, why should you exclude your own souls from mercy ? Oh that you would dwell often upon that choice Scripture, *John 6. 37.* *All that the father*  
giver

cometh me, shall come to me, and him that  
cometh to me, I will in no wise cast out. (Or as  
the Original hath it) I will not cast out.  
Well, saith Christ, if any man wil come, or  
coming to me, let him be more sinful, or  
less; more unworthy, or less; let him be  
never so guilty, never so filthy, never so re-  
bellious, never so leprous, &c. yet if he  
will but come, I will not, not, not cast him  
out. So much is held forth in 1 Cor. 6. 9, 10,  
Know ye not that the unrighteous shall  
not inherit the Kingdom of God? Be not de-  
ceived, neither fornicators, nor idolaters, nor  
slanders, nor effeminate, nor abusers of  
themselves with mankind. Nor thieves;  
nor covetous, nor drunkards, nor revilers, nor  
extortioners, shall inherit the Kingdom of  
God. And such were some of you; but ye  
are washed, but ye are sanctified, but ye are  
justified in the name of the Lord Jesus, and  
by the spirit of our God.

Heb. 13. 8.

Ah sinners! do not think that he that  
hath received such notorious sinners to  
his mercy, will reject you. He is yesterday and  
today, and the same for ever. Christ was  
born in an Inn, to shew that he receives  
all comers; his garments were divided in-  
to four parts, to shew that out of what  
part of the world soever we come, we shall  
be received. If we be naked, Christ hath  
robes to cloath us, if we be harbourlesse,  
Christ hath room to lodge us. That is a

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choice

choice Scripture, *Acts 10.34,35.* Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons. But in every Nation, he that feareth him and worketh righteousness, is accepted with him.

John 19.19,20.

The three Tongues that were written upon the Cross in Greek, Latine, and Hebrew, to witnesse Christ to be the King of the *Jews*, do each of them in their several Idiom avouch this singular Axiome, that Christ is an all-sufficient Saviour, and a threefold cord is not easily broken. The Apostle puts this out of doubt, *Heb. 7.25.* Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. Now he were not an all-sufficient Saviour, if he were not as able to save the greatest, as the least of sinners. Ah sinners! tell Jesus Christ that he hath not excluded you from mercy, and therefore you are resolved that you will sit, wait, weep, and knock at the door of mercy, till he shall say, Souls be of good cheer, your sins are forgiven, your persons are justified, and your souls shall be saved.

The

The fifth Remedy

5. Remedy.

Against this Device of Satan, is, To consider, That the greater sinner thou art, the dearer thou wilt be to Christ, when he shall behold thee as the travail of his soul; *Mat. 53. 11. He shall see of the travail of his soul, and be satisfied.* The dearer we pay for any thing, the dearer that thing is to us. Christ hath paid most, and prayed most, and wept most, and bled most for the greatest sinners, and therefore they are dearer to Christ then others that are less sinful, *Rachel* was dearer to *Jacob* then *Leah*, because she cost him more; he obeyed, endured, and suffered more by day and night for her, then for *Leah*. Ah sinners! the greatness of your sins does but set off the freeness and riches of Christs grace, and the freeness of his love: This maketh Heaven and Earth to ring of his praise, that he loves those that are most unlovely, that he shews most favour to them that have sinned most highly against him, as might be shewed by several instances in Scripture, as *Paul*, *Mary Magdalen*, and others; who sinned more against Christ then these? And who had sweeter and choicer manifestations of Divine love and favour then these?

*Gen. 29. 30.*

## The sixth Remedy

## 6. Remedy.

Rom. 8. 10.  
1 John 1. 6, 7.

1 John 5. 4.

Mat. 5. 25, to  
35.

**A** Gainst this Device of Satan, is, seriously to consider, That the longer you keep off from Christ, the greater and stronger your sins will grow. All Divine power and strength against sin, flows from the souls union and communion with Christ: While you keep off from Christ you keep off from that strength and power which is only able to make you trample down strength, lead captivity captive, and slay the Goliath's that bid defiance to Christ. 'Tis only faith in Christ that makes a man triumph over sin, Satan, Hell, and the World. 'Tis only faith in Christ that binds the strong man hand and foot, that stops the issue of blood, that makes a man strong in resisting, and happy in conquering. Sin always dies most, where faith lives most; the most believing soul, is the most mortified soul. Ah sinner remember this, there is no way on earth effectually to be rid of the guilt, filth, and power of sin, but by believing in a Saviour. 'Tis not resolving, 'tis not complaining, 'tis not mourning, but believing, that will make thee Divinely victorious over that body of sin that to this day is too strong for thee, and that will certainly be thy ruine, if it be not ruin'd by a hand of faith.

The seventh Remedy

7. Remedy.

Cant. 1. 3.

Col. 1. 19.  
Chap. 2. 3.  
Cant. 5. 10.

Rev. 3. 17, 18.

John 6. 48.  
John 7. 38.

Mal. 4. 2.  
Mat. 4. 23.  
Mat. 20. 28.

**A**gainst this Device of Satan, is wisely to consider, That as there is nothing in Christ to discourage the greatest sinners from believing in him, so there is every thing in Christ that may encourage the greatest sinners to believe in him, to rest and lean upon him, for all happinesse and blessedness. If you look upon his nature, his disposition, his names, his titles, his offices, as King, Priest, and Prophet, you will find nothing to discourage the greatest sinners from believing in him, but many things to encourage the greatest sinners to receive him, to believe on him. Christ is the greatest good, the choicest good, the dearest good, the most desirable good, the most necessary good: He is a pure good, a real good, a total good, an eternal good, and a soul-satisfying good. Sinners, Are you poor? Christ hath gold to enrich you: Are you naked? Christ hath Royal Robes, he hath white Rayment to cloath you: Are you blind? Christ hath eye-salve to enlighten you: Are you hungry? Christ will be Manna to feed you: Are you thirsty? He will be a Well of living water to refresh you: Are you wounded? He hath Balme under his wings to heal you: Are you sick? He is a Physitian



Isa 1. 18.

Isa 43. 25.

Isa. 38. 17.

Micah 1. 19.

tian to cure you : Are you prisoners ? He hath laid down a ranfome for you. Ah finners ! tell me, tell me, is there any thing in Christ to keep you off from believing ? No. Is there not every thing in Christ that may encourage you to believe in him ? Yes. O then believe in him, and then *Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.* Nay then your iniquities shall be forgotten, as well as forgiven, they shall be remembered no more : God will cast them behind his back, he will throw them into the bottom of the Sea.

### The eighth Remedy

8. Remedy.

John 8. 24.

John 3. 18.

**A**gainst this Device of Satan, is, seriously to consider the absolute necessity of believing in Christ. Heaven is too holy, and too hot to hold unbelievers, their lodging is prepared in Hell. *Rev. 21. 8. But the fearful and unbelieving, &c. shall have their part in the lake which burneth with fire and brimstone ; which is the second death. If ye believe not that I am he (saith Christ) ye shall dye in your sins :* And he that dies in his sins must to judgement, and to Hell in his sins. Every unbeliever is a condemned man, *He that believeth not (saith John) is condemned already, because he hath not believed in the name of the only begotten Son*

of God. And he that belicveth not the Son, shall not see life, but the wrath of God abideth on him. Ah sinners! the Law, the Gospel, and your own consciences, have past the sentence of condemnation upon you, and there is no way to reverse the sentence, but by believing in Christ: And therefore my counsel is this; Stir up your selves to lay hold on the Lord Iesus, and look up to him, and wait on him, from whom every good and perfect gift comes, and gife him no rest till he hath given thee that Jewel Faith, that is more worth then Heaven and Earth, and that will make thee happy in life, joyful in death, and glorious in the day of Christ.

And thus much for the Remedies against this first Device of Satan, whereby he keeps off thousands from believing in Christ.

*The second Device that Satan hath to keep poor sinners from believing, from closing with a Saviour, is,*

**BY** suggesting to them their unworthinesse. Ah saith Satan! As thou art worthy of the greatest misery, so thou art unworthy of the least crum of mercy. What, doest thou think saith Satan, that ever Christ, will own, receive, or embrace such an unworthy wretch as thou art?

Y 4

No,

Verse 36.

Isa. 64. 7.

James 1. 17.  
Isa. 62. 7.

2. Device.

No, no, if there were any worthinels in thee, then indeed Christ might be willing to be entertained by thee. Thou art unworthy to entertain Christ into thy house, how much more unworthy art thou to entertain Christ into thy heart, &c.

*Now the Remedies against this Device, are these.*

*The first Remedy*

1<sup>st</sup> Remedy.

Mat. 19. 8.

John 5. 29.

**A**gainst this Device of Satan, is, seriously to consider, That God hath no where in the Scripture required any worthiness in the Creature before believing in Christ. If you make a diligent search through all the Scripture, you shall not find (from the first line in *Genesis*, to the last line in the *Revelations*) one word that speaks out Gods requiring any worthinels in the Creature before the souls believing in Christ; before the souls leaning and resting upon Christ for happinesse and blessednesse; and why then should that be a bar and hinderance to thy faith, which God doth no where require of thee before thou comest to Christ, that thou mayst have life. Ah sinners! remember, Satan objects your unworthinesse against you, only out of a design to keep Christ and your souls asunder for ever, and there-

Therefore in the face of all your unworthiness rest upon Christ, come to Christ, believe in Christ, and you are happy for ever.

John 6. 40, 47.

*The second Remedy.*

2. Remedy.

**A**gainst this Device of Satan, is wisely to consider, That none ever received Christ, embraced Christ, and obtained mercy and pardon from Christ, but unworthy souls. Pray what worthiness was in *Mattithias, Zacheus, Mary Magdalen, Manasseh* and *Lydia*, before their coming to Christ, before their faith in Christ? surely none. Ah sinners! you should reason thus, Christ hath bestow'd the choicest mercies, the greatest favours, the highest dignities, the sweetest priviledges upon unworthy sinners; and therefore O our souls, do not you faint, do not you despair, but patiently and quietly wait for the salvation of the Lord, who can tell but that free grace and mercy may shine forth upon us, though we be unworthy, and give us a portion among those worthies that are now triumphing in Heaven?

*The third Remedy.*

3. Remedy.

**A**gainst this Device of Satan, is, That if the soul will keep off from Christ till it be worthy, it will never close with Christ,

Isa. 50. ult.

John 1. 11.  
James 2. 23.

Rev. 3. 4.

Christ, it will never embrace Christ, 'twill never be one with Christ, it must lye down in everlasting sorrow. God hath laid up all worthiness in Christ, that the creature may know where to find it, and may make out after it. There is no way on earth to make unworthy souls worthy, but by believing in Christ: Believing in Christ, of slaves, 'twill make you worthy Sons; of enemies, 'twill make you worthy friends. God will count none worthy, nor call none worthy, nor carry it towards none as worthy, but believers, who are made worthy by the worthiness of Christs person, righteousness, satisfaction, and intercession, &c.

*The fourth Remedy*

4. Remedy.

Isa. 55. 1. 2.

**A**gainst this Device of Satan, is, solemnly to consider, That if you make a diligent search into your own hearts, you shall find that 'tis the pride and folly of your own hearts that puts you upon bringing of a worthiness to Christ. O you would fain bring something to Christ, that might render you acceptable to him, you are loth to come empty-handed. The Lord cries out, *Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, come buy wine and milk without money, and without price. Wherefore do*

do ye spend your money upon that which is not bread? and your labour for that which satiateth not? Here the Lord calls upon moneyless, upon penny-less souls, upon unworthy souls, to come and partake of his precious favours freely. But sinners are proud and foolish, and because they have no money, no worthynesse to bring, they'l not come, though he sweetly invites them. Ah sinners! what is more just then that you should perish for ever, that prefer husks among swine, before the milk and wine, the sweet and precious things of the Gospel, that are freely and sweetly offered to you, &c. Well sinners, remember this, 'tis not so much the sense of your unworthiness, as your pride, that keeps you off from a blessed closing with the Lord Jesus.

The third Device that Satan hath to keep poor sinners from believing, from closing with a Saviour, is,

BY suggesting to them the want of such and such preparations and qualifications. Saith Satan, Thou art not prepared to entertain Christ; thou art not thus and thus humbled and justified; thou art not heart-sick of sin; thou hast not been under horrors and terrours as such and such; thou must stay till thou art prepared and qualified to receive the Lord Jesus, &c.

3. Device.

Now



Now the Remedies against this Device, are  
these.

The first Remedy

I. Remedy.

Mat. 9.9.

Luke 19.9.  
Acts 16.

**A**gainst this Device of Satan, is, solemnly to consider, That such as have not been so and so prepared and qualified, as Satan suggests, have received Christ, believed in Christ, and been saved by Christ. *Matt. 9.* *Matt. 9.* was called, sitting at the receipt of Customs, and there was such power went along with Christs call, that made him to follow him. We read not of any horrors or terrors, &c. that he was under before his being called by Christ. Pray what preparations and qualifications were found in *Zachew*, *Paul*, the *Taylor*, and *Lydia* before their conversion. God brings in some by the sweet and still voice of the Gospel, and usually such that are thus brought into Christ, are the sweetest, humblest, choicest, and fruitfulest Christians. God is a free agent to work by Law or Gospel; by smiles or frowns, by presenting hell or heaven to sinners souls. God thunders from Mount *Sinai* upon some souls, and conquers them by thundering. God speaks to others in a still voice, and by that conquers them. You that are brought to Christ by the Law

Law, do not you judge and condemn them that are brought to Christ by the Gospel: And you that are brought to Christ by the Gospel, do not you despise those that are brought to Christ by the Law. Some are brought to Christ by fire, storms, and tempests, others by more easie and gentle gales of the Spirit. The Spirit is free in the works of conversion, and as the wind, it blows when, where, and how it pleases. Thrice happy are those souls that are brought to Christ, whether it be in a winters night, or in a summers day.

Rom. 14.

John 3. 8.

*The second Remedy*

**A** Gainst this Device of Satan, is, solemnly to dwell upon these following Scriptures, which do clearly evidence, that poor sinners which are not so and so prepared & qualified to meet with Christ, to receive and embrace the Lord Jesus Christ, may notwithstanding that, believe in Christ, and rest and lean upon him for happinnesse and blessednesse, according to the Gospel. Read *Pro. 1. 20. ult. and chap. 8. 1. to 11. and chap. 9. 1. to 6. Ezek. 16. 1. to 14. John 3. 14. to 18. 36. Rev. 3. 15. to 20.* Here the Lord Jesus Christ stands knocking at the *Laodiceans* door, he would fain have them to sup with him, and that he

2. Remedy.

he might sup with them; that is, that they might have intimate communion and fellowship one with another.

Now pray tell me, what preparations or qualifications had these *Laodiceans* to entertain Christ? surely none, for they were luke-warm, they were neither hot nor cold, they were wretched, and miserable, and poor, and blind, and naked, and yet Christ to shew his free grace, and his condescending love; invites the very worst of sinners to open to him, though they were no wayes so or so prepared or qualified to entertain him.

### *The third Remedy*

#### 3. Remedy.

Rom. 4. 5.  
God justifies  
the ungodly.

**A**gainst this Device of Satan, is, seriously to consider, That the Lord does not in all the Scripture, require such and such preparations and qualifications before men come to Christ, before they believe in Christ, or entertain, or embrace the Lord Jesus. Believing in Christ is the great thing that God presses upon sinners throughout the Scripture: as all know, that know any thing of Scripture.

*Object.* But does not Christ say, Come unto me all ye that labour and are heavy laden, and I will give you rest.

To this I shall give these three Answers.

1. That

1. That though the Invitation be to *Mat. 11. 28.*  
*such that Labour and are heavy laden,* yet *Opened and*  
*the promise of giving rest, it's made over* *cleared.*  
*to coming, to believing.*

2. I answer, That all that this Scripture  
 proves and shews, is, That such as labour  
 under sin, as under a heavy burden, and  
 that are laden with the guilt of sin, and  
 sense of Gods displeasure, ought to come  
 to Christ for rest; But it doth not prove  
 that onely such must come to Christ, nor  
 that all men must be thus burthened, and  
 laden with the sense of their sins, and the  
 wrath of God, before they come to  
 Christ.

Poor finners, when they are under the  
 sense of sin, and wrath of God, they are  
 prone to run from creature to creature,  
 and from duty to duty, and from Ordinance  
 to Ordinance, to find rest; and if  
 they could find it in any thing, or Creature,  
 Christ should never hear of them:  
 But here the Lord sweetly invites them;  
 and to encourage them, he engages himself  
 to give them rest. Come (saith Christ)  
 and I will give you rest. Ple not shew you  
 Rest, nor barely tell you of Rest, but I  
 will give you rest. I am faithfullnesse it  
 self, and cannot lie, I will give you rest. I  
 that have the greatest power to give it, the  
 greatest will to give it, the greatest right to  
 give it. Come laden sinners, and I will give you  
 rest.

rest. Rest is the most desirous good; the most suitable good, and to you the greatest good. Come, saith Christ, that is, Believe in me, and I will give you rest. I will give you peace with God, and peace with conscience: I will turn your storm into an everlasting calm. I will give you such rest, that the world can neither give to you, nor take from you.

3. I answer. No one Scripture speaks out the whole mind of God; therefore do but compare this one Scripture with those several Scriptures that are laid down in the second Remedy last mentioned; and it will clearly appear, that though men are not thus and thus burden'd and laden with their sins, and filled with horror and terror, if they may come to Christ, they may receive and embrace the Lord Jesus Christ.

#### *The fourth Remedy*

4. Remedy.

**A**gainst this Device of Satan, is, To consider, That all that trouble for sin, all that sorrow; shame, and mourning, which is acceptable to God, and delightful to God, and prevalent with God, flows from faith in Christ, as the stream doth from the fountain, as the branch doth from the root, as the effect doth from the cause, *Zec. 12. 10. They shall look*

on

on him whom they have pierced, and they shall  
mourn for him. All Gospel mourning flows  
from believing; they shall first look, and  
then mourn. All that know any thing,  
know this, that *What ever is not of faith, is*  
vain. Till men have faith in Christ, their  
best services are but glorious sins.

Rom. 4.25.

*The Fourth Device that Satan bath to keep  
poor sinners from believing, from closing  
with a Saviour, is,*

**BY** suggesting to a sinner Christs unwill-  
lingnesse to save. 'Tis true, saith Sa-  
tan, Christ is able to save thee, but is he  
willing? Surely though he be able, yet he  
is not willing to save such a wretch as thou  
art, that hast trampled his blood under thy  
feet, and that hast been in open rebellion  
against him all thy days, &c.

4. Device.

*The Remedy against this Device of Satan, is  
briefly to consider these few things.*

*First,*

**T**He great journey that he hath taken  
from Heaven to Earth, on purpose to  
save sinners, doth strongly demonstrate his  
willingness to save them. Mat. 9. 13. *I*  
*came not to call the righteous, but sinners to*  
*repentance.* 1 Tim. 1. 15. *This is a faithful*

1. Remedy.

Z

say-



saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief.

*Secondly.*

**H**is divesting himself of his glory in order to sinners salvation, speaks out his willingness to save them. He leaves his fathers bosome, he puts off his glorious Robes, and lays aside his glorious Crown, and bids adieu to his glittering Courtiers the Angels; and all this he doth, that he may accomplish sinners salvation.

*Thirdly.*

From the Cradle, to the Cross, his whole life was a life of sufferings.

**T**hat Sea of sin, that Sea of wrath, that Sea of trouble, that Sea of blood that Jesus Christ wadeth through, that sinners might be pardoned, justified, reconciled, and saved, doth strongly evidence his willingness to save sinners.

*Fourthly.*

2 Cor. 5. 19, 20.

**H**is sending his Embassadors early and late, to woo and intreat sinners to be reconciled to him, doth with open mouth shew his readiness and willingness to save sinners.

*Fifthly.*

## Fifthly

**H**is complaints against such as refuse him, and that turn their backs upon him, and that will not be saved by him, doth strongly declare his willingness to save them, *John 1. 11.* He came to his own, and his own received him not. So in *John 5. 40.* But ye will not come to me, that ye may have life.

## Sixthly.

**T**He joy and delight that he takes at the conversion of sinners, doth demonstrate his willingness that they should be saved, *Luke 15. 7.* I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth, more then over ninety and nine just persons which need no repentance. God the Father rejoiceth at the return of his Prodigal Son; Christ rejoices to see the travel of his soul; the Spirit rejoices that he hath another Temple to dwell in; and the Angels rejoice that they have another brother to delight in, &c.

Isa. 53. 11.

*The Fifth Device that Satan hath to keep poor sinners from believing, from closing with a Saviour; is*

*I. Device.*

**B**Y working a sinner to mind more the secret decrees and counsels of God, then his own duty. What needest thou to busie thy self about receiving, embracing, and entertaining of Christ? saith Satan, if thou art elected, thou shalt be saved; if not, all that thou canst do, will do thee no good. Nay, he will work the soul not onely to doubt of its election, but to conclude that he is not elected, and therefore let him do what he can, he shall never be saved.

*Now the Remedies against this Device are these.*

*The first Remedy*

*I. Remedy.*

**A**Gainst this Device of Satan, is, seriously to consider, That all the Angels in Heaven, nor all the Men on Earth, nor all the Devils in Hell cannot tell to the contrary, but that thou mayst be an elect person, a chosen vessel. Thou mayst be confident of this, that God never made Satan one of his Privy Council, God never acquainted him with the names or per-

persons of such that he hath set his love  
upon to eternity, &c.

*The second Remedy*

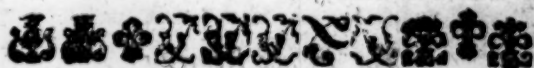
**A**gainst this Device of Satan, is, To  
meddle with that which thou hast  
to do. Secret things belong to the Lord,  
but revealed things belong to thee: Thy  
work sinner, is to be peremptory in be-  
lieving, and in returning to the Lord; thy  
work is to cast thy self upon Christ, lye at  
his feet, to wait on him in his ways, and  
to give him no rest, till he shall say, Sin-  
ner, I am thy portion, I am thy salvation,  
and nothing shall separate between thee  
and me.

2. Remedy.

Deut. 29. 29.

Z<sup>3</sup>

(Here



(Here followeth)

# SEVEN CHARACTERS

Of False

# Teachers.

Which let me adde for a close. *Viz.*

Acts 20. 28,  
29, 30.

2 Cor. 11. 13,  
15.

Eph 4. 14.

2 Tim. 3. 4, 5, 6.

Tir. 1. 11, 12.

2 Pet. 2. 18, 19.

**T**HAT Satan labours might and main by false Teachers, which are his Messengers and Ambassadors, to deceive, delude, and for ever undo the precious souls of men. Jer. 23. 13. *I have seen folly in the Prophets of Samaria; they prophesied in Baal, and caused my people Israel to erre. Mic. 3. 5. The Prophets make my people to erre. They seduce them, and carry them out of the right way into by-paths, and blind thickets of error, blasphemy, and wickedness, where they are lost for ever.*

B:-

beware of false prophets, for they come to you in sheeps cloathing, but inwardly they are ravening wolves. These lick and suck the blood of souls, Phil. 3. 2. Beware of dogs, beware of evil workers, beware of the concision. These kisse and kill, these cry peace, peace, till souls fall into everlasting flames, &c.

Mat. 7. 14, 15.

Prov. 7.

Now the best way to deliver poor souls from being deluded and destroyed by these Messengers of Satan, is to discover them in their colours, that so being known, poor souls may shun them, and flie from them, as from Hell it self.

Now you may know them by these Characters following.

The first Character.

1. **F**alse Teachers are Men pleasers: They preach more to please the ear, then to profit the heart, Isa. 30. 10. Which say to the Seers, see not, and to the Prophets prophesie not unto us right things; speak unto us smooth things, prophesie deceits. Jerem. 5. 30, 31. A wonderful and horrible thing is committed in the Land. The Prophets prophesie falsely, and the Priests bear rule by their means, and my people love to have it so. And what will you do in the end thereof. They handle holy things rather with wit and

But so are not true teachers, Gal. 1. 10. 1 Thes. 2. 1, 2, 3, 4.



Whilst an Ass  
is stroaked un-  
der the belly,  
you may lay  
on his back  
what burden  
you please.  
Jer. 23. 16. 17.

dalliance, then with feir and reverence. False Teachers are soul-undoers, they are like evil Chyrurgions that skin over the wound, but never heal it. Flattery undid *Abab*, and *Herod*, *Nero*, and *Alexander*. False Teachers are hells greatest enrichers. *Non acerba, sed blanda, Not bitter, but flattering words do all the mischief*, said *Valerian* the Roman Emperour. Such smooth Teachers are sweet soul-poysoners, &c.

*The second Character,*

Numb. 16. 3, 9.

1 Kings 22. to  
26.

2 Cor 10. 10.

2. **F**ALSE Teachers are notable in casting dirt, scorn, and reproach upon the persons, names, and credits of Christs most faithful Embassadors. Thus *Corah*, *Dathan*, and *Abiram*, charged *Mosess* and *Aaron*, that they took too much upon them, seeing all the congregation was holy. You take too much state, too much power, too much honour, too much holiness upon you, for what are you more then others, that you take so much upon you. And so *Ababs* false Prophets fell sotil on good *Micaiah*, paying of him with blows for want of better Reasons. Yea *Paul*, that great Apostle of the *Gentiles*, had his Ministry undermined, and his reputation blasted by false Teachers. *For his Letters (say they) are weighty and*

powerful, but his bodily presence is weak and contemptible. They rather contemn him, then admire him; they look upon him as a dunce rather than a Doctor. And the same hard measure had our \* Lord Jesus from the Scribes and Pharisees, who laboured as for life, to build their own credit upon the ruins of his reputation. And never did the Devil drive a more full trade this way, then he does in these days. Oh! the dirt, the filth, the scorn that is thrown upon those of whom the world is not worthy. I suppose false Teachers mind not that saying of Austin, *Quisquis volens detrabit famæ meæ, nolens addit mercedi meæ.* He that willingly takes from my good name, unwillingly adds to my reward.

The third Character.

3. **F**alse Teachers are venters of the devices and visions of their own heads and heart. Jer. 14. 14. Then the Lord said unto me, the Prophets prophesie lies in my name: I sent them not, neither have I commanded them, neither spake unto them: They prophesie unto you a false vision, and divination, and a thing of naught, and the deceit of their heart, Chap. 23. 16. Thus saith the Lord of hosts, hearken not unto the words of the Prophets that prophesie unto you; they make you vain, they speake a vision of their own

The Proverb is, *Oculus & fama non patiuntur jocos.* A mans eye and his good name can bear no jests.

\* Mat. 27. 63. Yea, and Lucian that blasphemous Atheist, termeth him the crucified Cozener.

Mat 24 4, 5,  
II. 14.  
Tit. 1. 10.  
John 2. 6, 7.  
Rom. 16. 8.

own heart, and not out of the mouth of the Lord. Are there not multitudes in this nation, whose visions are but golden delusions, lying vanities, brantick phantasies; these are Satans great benefactors and such as Divine Justice will hang up in Hell as the greatest Malefactors, if the Physician of souls do not prevent it, &c.

*The fourth Character.*

*Luther complained of such in his time, that would strain at a gnat, and swallow a Camel. This age is full of such Teachers, such Monsters. The High Priests spirit, Mat. 23.6 lives and thrives in these days.*

4. **F**alse Teachers easily pass over the great and weighty things both of Law and Gospel, and stand most upon those things that are of least moment and concernment to the souls of men. *1 Tim. 1.5,6,7. Now the end of the Commandment is Charity, out of a pure heart, and of a good Conscience, and of faith unfeigned. From which some having swerved, have turned aside unto vain jangling, desiring to be Teachers of the Law, and understand neither what they say, nor whereof they affirm, Mat. 23.23. Woe unto you Scribes and Pharisees, Hypocrites, for ye pay Tythe of Mint, and Annise, and Cummin, and have omitted the weightier matters of the Law, Judgment, Mercy, and Faith; these ought ye to have done, and not to leave the other undone. False Teachers are nice in the lesser things of the Law, and as negligent in the greater. 1 Tim. 6.3,4,5. If any man teach others*

se, and consent not to wholesome words, even  
words of our Lord Jesus Christ, and to  
the doctrine which is according to godliness,  
is proud, knowing nothing, but doting a-  
bout questions and strife of words, whereof  
cometh envy, strife, railings, evil surmisings,  
averse disputings of men of corrupt minds,  
and destitute of the truth, supposing that gain  
of godliness, from such withdraw thy self. If  
such Teachers are not Hypocrites in grain,  
know nothing, Rom. 2. 22. The Earth  
cannot bear them, and Hell is fitted for  
them, Mat. 24. ult.

*The Fifth Character.*

**F**alse Teachers cover and colour  
their dangerous Principles and foul  
postures, with very fair speeches, and  
audible pretences; with high notions,  
and golden expressions. Many in the  
world are bewicht and deceived by the  
magnificent words, lofty strains, and  
magnificent terms of deceivers, viz. Illumi-  
nation, Revelation, Deification, fiery  
simplicity, &c. as Strumpets paint their  
faces, and deck and perfume their beds,  
the better to allure and deceive simple  
souls; so false Teachers will put a great  
deal of paint and garnish, upon their  
most dangerous Principles, and blasphem-  
ies, that they may the better deceive  
and

Gal. 6. 12, 13.  
2 Cor. 11. 13,  
14, 15.  
Rom. 16. 17,  
18.  
Mat. 16. 6, 11,  
12 7. 15.

and delude poor ignorant souls. They know sugred poyson goes down sweetly; they wrap up their most pernicious (soul-killing) Pills in gold. Weigh the Scriptures in the Margent.

In the days of *Hadrian* the Emperour, there was one *Bencosby* gathered a multitude of *Jews* together, and called himself *Be-cicuba*, the Son of a Star, applying that Promise to himself, *Num. 23. 17.* But he proved *Barchisaba*, the Son of a lye. And so will all false Teachers, for all their flourishes, prove at last the Sons of lies.

*The sixth Character.*

For shame  
(says *Epiſetus*  
to his Stoicks)  
either live as  
Stoicks, or  
leave off the  
name of Sto-  
icks: The  
Application  
is easie.

6. **F**ALSE Teachers strive more to win over men to their opinions, then to better them in their conversations, *Mat. 23. 15.* *Woe unto you Scribes and Pharisees, Hypocrites, for ye compass Sea and Land to make one Profelite, and when he is made, ye make him two-fold more the child of hell then your selves.* They busie themselves most about mens heads; their work is not to better mens hearts, and mend their lives; And in this they are very much like their father the Devil, who will spare no pains to gain Profelites.

The Seventh Character.

**F**Alse Teachers make Merchandize of their fellows, 2 Pet. 2. 1, 2, 3. But there were false Prophets also among the people, even as there shall be false Teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them, and bring upon themselves swift destruction. And many shall follow their pernicious wayes, by reason of whom the way of truth shall be evil spoken of. And through covetousnesse shall they with feigned words make merchandise of you; whose judgment now of a long time lingreth not, and their damnation slumbreth not. They eye your goods more then your good; and mind more the serving of themselves, then the saving of your souls: So they may have your substance, they care not though Satan has your souls, Rev. 18. 11, 12, 13. That they may the better pick your purse, they will hold forth such Principles as are very indulgent to the flesh. False Teachers are the great worshippers of the golden Calf, Jer. 6. 13.

Crates threw his money into the Sea, resolving to drown it, lest it should drown him. But false Teachers care not who they drown, so they may have their money.

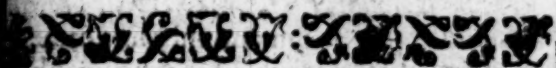
Now



Now by these Characters you may know them, and so shun them, and deliver your souls out of their dangerous snares: Which that you may, my prayers shall meet yours at the Throne of Grace.

And now to prevent Objections, I shall lay down some Propositions or Conclusions concerning Satan and his Devices, and then give you the Reasons of the Point, and so come to make some Use and Application of the whole to our selves.

PRO-



# PROPOSITIONS

Concerning

# SATAN

And His

# Devices.

*The first Proposition, is this,*

**T**Hat though Satan hath his Devices to draw souls to sin, yet we must be careful that we do not lay all our temptations upon Satan, that we do not wrong the Devil, and father that upon him, that is to be fathered upon our own base hearts. I think that oftentimes men charge that upon the Devil, that is to be charged upon their own hearts, *And the Lord said unto the woman,*

*1. Proposition*

*Gen. 3. 13.*

Rom. 6 ult.  
Mat. 5.19.

*Cum primum  
nescimur in  
omni continuo  
pravitate ver-  
samur. We are  
no sooner  
born, than  
buried in a  
hog of wicked-  
ness. Tully.*

Jude 15.16.

*Woman, what is this that thou hast done? and the Woman said, the Serpent beguiled me, and I did eat. Sin and shifting came in to the world together. This is no small baseness of our hearts, that they will be naught, I, very naught, and yet will father that naughtiness upon Satan. Man hath an evil root within him; that were there no Devil to tempt him, nor no wicked men in the world to entice him, yet that root of bitterness, that cursed sinful nature that is in him, would draw him to sin, though he knows beforehand, that the wages of sin is eternal death. For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witnesses, blasphemies. The whole frame of man is out of frame, the understanding is dark, the will cross, the memory slippery, the affections crooked, the conscience corrupted, the tongue poisoned, and the heart wholly evil, only evil, and continually evil. Should God chain up Satan, and give him no liberty to tempt or entice the sons of men to vanity or folly; yet they would not, yet they could not but sin against him, by reason of that cursed nature that is in them, that will still be a provoking them to those sins that will provoke and stir up the anger of God against them. Satan hath only a perswading sight, not an enforcing might; he may tempt us, but*

but without our selves, he cannot conquer us; he may entice us, but without our selves he cannot hurt us. Our hearts carry the greatest stroak in every sin. Satan can never undo a man without himself, but a man may easily undo himself without Satan. Satan can onely present the golden cup, but he hath no power to force us to drink the poison that is in the cup; he can only present to us the glory of the world, he cannot force us to fall down and worship him, to enjoy the world; he can only spread his snares, he hath no power to force us to walk in the midst of his snares; therefore do the Devil so much right, as not to excuse your selves, by your accusing him, and laying that load upon him, that you should lay upon your own hearts.

*The second Proposition, is,*

THat Satan hath a great hand and stroke in most sins. 'Twas Satan that tempted our first Parents to rebellion. 'Twas Satan that provoked David to number the people. 'Twas Satan that put Peter upon rebuking Christ; therefore saith Christ, *Get thee behind me Satan.* 'Twas Satan that put Cain upon murdering of righteous Abel: therefore 'tis that he is called *a murderer from the beginning.* 'Twas Satan that put Treason into the heart

James 1.4.

τὸ οὖρον  
ἡμῶν καὶ ἐφλέξ  
την πυράδα.  
The fire is  
our wood,  
though it be  
the Devils  
flame.  
Nazianzen.

2. Proposition.

Gen. 3. 1, 4, 5.  
1 Chron. 21. 1.

Mat 16. 22, 23.

1 John 3. 44.

John 13. 2.

heart of *Judas* against Christ. And Supper being ended, the Devil having put into the heart of *Judas Iscariot*, *Simons* son, to betray him. 'Twas Satan that put *Ananias* upon

Acts 5. 3.

lying: Peter said, *Ananias*, why hath Satan filled thine heart to lye to the holy Ghost? As the hand of *Joab* was in the tale of the woman of *Tekoab*, so Satans hand is usually in all the sins that men commit. Such is Satans malice against God, and his envy against man, that he will have a hand one way or other in all the sins; though he knows that all the sins he provokes others to, shall be charged upon him to his greater woe and eternal torment.

*Diabolus tentat, Deus probat, Tertul.*

*Ambrose* brings in the Devil boasting against Christ, and challenging *Judas* as his own: He is not thine Lord *Jesus*, he is mine; his thoughts beat for me; he eats with thee, but is fed by me; he takes bread from thee, but money from me; he drinks wine with thee, and sells thy blood to me. Such is his malice against Christ, and his wrath and rage against man, that he will take all advantages to draw men to that, that may give him advantage to triumph over Christ, and mens souls for ever.

*The third Proposition, is,*

3. Proposition.

**T**HAT Satan must have a double leave before he can do any thing against us. He must have leave from God, and leave from

from our selves, before he can act any thing against our happiness; he must have his commission from God, as you may see in the example of *Job*; though the Devil had malice enough to destroy him, yet he had not so much as power to touch him, till God gave him a Commission.

*Job* 1. 11, 12.  
Chap. 2. 3, 4, 5.

They could not so much as enter into the Swine, without leave from Christ. Satan would fain have combated with *Peter*, but this could he not do without leave.

*Luke* 8 31.

Satan hath desired to have you, to winnow you. So Satan could never have overthrown *Abah* and *Saul*, but by a commission from God. Ah! what a cordial, what a comfort should this be to the Saints, that their greatest, subtillest, and watchfullest enemy, cannot hurt nor harm them without leave from him who is their sweetest Saviour, their dearest husband, and their choicest friend.

*Luke* 22. 13.

*1 Kings* 22.

And as Satan must have leave from God, so he must have leave of us. When he tempts, we must assent; when he makes offers, we must hearken; when he commands, we must obey, or else all his labour and temptations will be frustrate; and the evil that he tempts us to, shall be put down only to his account. That's a remarkable passage in *Acts* 5. 3. *Why hath Satan filled thy heart to lye to the holy Ghost?* He doth not expostulate the matter with

*Adversaria  
potestas non  
habet vim co-  
gendi sed per-  
suadendi. Isio-  
dore.*



They are the worst and grossest liars, who pretend Religion, and the Spirit, and yet are acted only by carnal principles, to carnal ends.

Satan; he doth not say Satan, *Why hast thou filled Ananias heart to make him lye to the Holy Ghost?* But he expostulates the case with Ananias, Peter said, *Ananias, Why hath Satan filled thine heart to lye to the holy Ghost?* Why hast thou given him an advantage to fill thy heart with infidelity, hypocrisy, and obstinate audacity, to lye to the holy Ghost? As if he had said, Satan could never have done this in thee (which will now for ever undo thee) unless thou hadst first given him leave. If when a temptation comes, a man cries out, and saith; ah Lord! here is a temptation that would force me, that would deflower my soul, and I have no strength to withstand it; oh! help, help, for thy honours sake, for thy Sons sake, for thy promise sake; 'tis a sign that Satan hath not gained your consent, but committed a rape upon your souls, which he shall dearly pay for.

*The fourth Proposition, is,*

4. Proposition.

Eph 6.13.

**T**Hat no Weapons but spiritual Weapons will be useful and serviceable to the soul in fighting and combating with the Devil, This the Apostle shews, *Wherefore take unto you (saith he) the whole armour of God, that ye may be able to stand in the evil day, and having done all, to stand.* So the

the same Apostle tells you, *That the weapons of your warfare are not carnal, but mighty through God, to the casting down of strong holds.* You have not to do with a weak, but with a mighty enemy; and therefore you had need look to it, that your weapons are mighty, and that they cannot be, unless they are spiritual. Carnal weapons have no might, nor spirit in them towards the making of a conquest upon Satan. 'Twas not *David's* sling nor stone, that gave him the honour and advantage of setting his feet upon *Goliath*, but his faith in the name of the Lord of Hosts. *Thou comest to me with a sword, with a spear, and with a shield; but I am come to thee in the name of the Lord of Hosts, the God of the Armies of Israel, whom thou hast defied.* He that fights against Satan, in the strength of his own resolutions, constitution, or education, will certainly flye and fall before him: Satan will be too hard for such a soul, and lead him captive at his pleasure. The only way to stand, conquer, and triumph is still to plead, *'Tis written*, as Christ did. There is no sword, but the two-edged sword of the Spirit, that will be found to be mettle of proof, when a soul comes to engage against Satan: Therefore when you are tempted to uncleanness, plead, *'Tis written*, *Be ye holy, as I am holy.* And, *Let us cleanse our selves from all filthiness of*

2 Cor. 10. 4.

We reade of many that out of greatness of spirit, could offer violence to nature, but were at a loss when they came to deal with a corruption, or a temptation.

1 Sam. 17. 45.

*Heraclitus* his Motto was (*A Deo victoria.*) It is God that gives victory. And that should be every Christians Motto. Mat. 4. 10.

1 Pet. 5. 16.

1 Cor. 5. 7.

Chap. 1.

1 Psalm 34. 9.

Psalm. 84. 11.

Job 7. 9.

Jer. 32. 40.

Isa. 40. 31.

Micah 7. 19.

the flesh and spirit, perfecting holiness in the Lord. If he tempts you to distrust Gods providence and fatherly care of you, plead, 'Tis written, They that fear the Lord, shall want nothing that is good.

'Tis written, The Lord will give grace and glory, & no good thing will he withhold from them that purely live. If he tempt you to fear, that you shall faint, and fall, and never be able to run to the end of the race that is set before you, plead, 'Tis written, The righteous shall hold on his way, and he that hath clean hands shall be stronger & stronger.

'Tis written, I will make an everlasting Covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts, that they may not depart from me.

'Tis written, They that wait upon the Lord, they shall renew their strength; they shall mount up with wings as Eagles, they shall run and not be weary, and they shall walk, & not faint. If Satan tempt you to think, that because your Sun for the present is set in a cloud, that therefore 'twill rise no more, and that the face of God will shine no more upon you? that your best days are now at an end, and that you must spend all your time in sorrow, and sighing? plead, 'tis written, He will turn again, he will have compassion upon us, and cast all our sins into the depth of the sea.

'Tis

'Tis written, For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer. Isa. 54.7.  
Verse 8.

'Tis written, The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord, that hath mercy on thee. Verse 12.

'Tis written, Can a woman forget her sucking Child, that she should not have compassion on the Son of her womb? yea, they may forget, yet will not I forget thee. Behold, I have graven thee upon the palms of my hands, thy walls are continually before me. Isa 49.15.  
Verse 16.

If ever you would be too hard for Satan, and after all your assaults have your bowe abide in strength, then take to you the word of God, which is The two-edged sword of the Spirit, and the shield of faith, whereby you shall be able to quench the fiery darts of the Devil. 'Tis not spitting at Satans name, nor crossing your selves, nor leaning to your own resolutions, that will get you the victory. Eph. 6.1.

Luther reports of Staupicius, a German Minister, that he acknowledged himself, that before he came to understand aright the free and powerful grace of God, that he vowed and resolved an hundred times

James 4.7.

against some particular sin, and never could get power over it; at last he saw the reason to be his trusting to his own resolution; therefore be skillful in the word of righteousness, and in the actings of faith upon Christ, and his victory, and that crown of glory that is set before you, and Satan will certainly flye from you, &c.

*The fifth Proposition, is,*

5. Proposition.

Job 40.15.

Rev. 9.

THAT we may read much of Satans nature and disposition, by the divers Names and Epithites that are given him in the Scripture. Sometimes he is called *Behemoth*, which is *Bruta*, whereby the greatness and brutishness of the Devil is figured. Those evil spirits are sometimes called (*διαβολοι*) Accusers, for their calumnies and slanders; and (*πονηροι*) evil ones for their malice. Satan is *Adversarius*, an adversary that troubleth and molesteth. *Abaddon* is a destroyer. They are *Tempters* for their suggestion, *Lyons* for their devouring, *Dragons* for their cruelty, and *Serpents* for their subtilty, &c. As his names are so is he; as face answers to face, so do Satans names answer to his nature. He hath the worst names, and the worst nature of all created Creatures, &c.

*The*

*The sixth Proposition, is,*

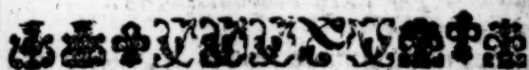
That God will shortly tread down Satan under the Saints feet. Christ our Champion hath already won the field, and will shortly set our feet upon the necks of our spiritual enemies. Satan is a foiled adversary, Christ hath led him captive, and triumphed over him upon the Cross. Christ hath already overcome him, and put weapons into your hands, that you may overcome him also, and set your feet upon his neck. Though Satan be a roaring Lion, yet Christ who is the Lion of the Tribe of Judah, will make Satan flye and fall before you. Let Satan do his worst, yet you shall have the honour and the happiness to triumph over him. Cheer up you precious Sons of *Sion*, for the certainty and sweetness of Victory, will abundantly recompence you for all the pains you have taken in making resistance against Satans temptations. The broken horns of Satan shall be Trumpets of our triumph, and the Cornets of our joy, &c.

## 6. Proposition.

Rom. 16. 20.  
*οὐτρίψω αὐ-  
 τήν* tripsei, from  
*suntribo* The  
 Greek word  
 signifies to  
 break, or crush  
 a thing to pie-  
 ces. Being ap-  
 plied to the  
 feet: it noteth  
 that breaking  
 or crushing,  
 which is by  
 stamping up-  
 on a thing.

(Now





(Now I shall come to)

THE  
**R E A S O N S**  
 OF THE  
**P O I N T,**  
 AND

So draw to a close, &c.

*The first Reason, is,*

1. Reason.

**T**Hat their hearts may be kept in an humble, praying, watching frame. Oh! hath Satan so many Devices to ensnare and undo the souls of men? How should this awaken dull, drowsie souls, and make them stand upon their watch? A Saint should be like a Seraphim, beset  
 all

all over with eyes and lights, that he may avoid Satans snares, and stand fast in the hour of temptation.

The Lord hath in the Scripture discovered the several snares, plots, and devices that the Devil hath to undo the souls of men, that so being fore-warn'd, they may be fore-arm'd, that they may be always upon their watch-tower, and hold their weapons in their hands, as the *Jews* did in *Nebemiah's* time.

*The second Reason, is,*

**F**ROM that malice, envy, and enmity that is in Satan, against the souls of men. Satan is full of envy and enmity, and that makes him very studious to suit his snares and plots to the tempers, constitutions, fancies, and callings of men, that so he may make them as miserable as himself.

The *Russians* are so malicious, that you shall have a man hide some of his own goods in the house of him whom he hateth, and then accuse him for the stealth of them. So doth Satan out of malice to the souls of men, hide his Goods, his Wares, as I may say, in the souls of men, and then go and accuse them before the Lord; and a thousand thousand other ways Satans malice, envy, and enmity puts

The Philosopher had a ball of brass in his hand, which if he chanced to sleep with, he fall into a basin awaked him to his studies. You are wise, and know how to apply it.

*2. Reason.*

Malice cares not what it saith, or doth, so it may kill or gall.

An envious heart, and a plotting head are inseparable companions.

puts him upon, eternally to undo the precious souls of men, &c.

*The third Reason, is,*

3. Reason.

**D**Rawn from that long experience that Satan hath had. He is a spirit of mighty abilities; and his abilities to lay snares before us, are mightily increased by that long standing of his; he is a spirit of above five thousand years standing; he hath had time enough to study all those ways, and methods, which tend most to ensnare and undo the souls of men. And as he hath time enough, so he hath made it his whole study, his only study, his constant study, to finde out snares, depths, and stratagems, to entangle and overthrow the souls of men. When he was but a young Serpent, he did easily deceive and out-wit our first parents; but now he is grown that Old Serpent, as *John* speaks; He is as old as the world, and is grown very cunning by experience.

Gen 3.

Rev. 12. 9.

*The fourth Reason, is,*

4. Reason.

**I**N judgement to the men of the wor'd, that they may stumble, and fall, and be ensnared for ever. Wicked men that withstand the offers of mercy, and despise the Spirit of grace, that will not open, though  
God

God knocks never so hard by his word and rod, by his Spirit and Conscience, are given up by a hand of Justice, to be hardened, deceived, and ensnared by Satan, to their everlasting ruine : And what can be more just, then that they should be taken and charmed with Satans wiles, who have frequently refused to be charmed by the Spirit of grace, though he hath charmed never so wisely, and never so sweetly, &c.

1 Kings 22.22

*The fifth Reason, is,*

THAT the excellency and power of Gods grace may be the more illustrated and manifested, by making men able to grapple with this mighty Adversary; and that notwithstanding all the plots, devices, and stratagems of Satan, yet he will make them victorious here, and Crown them with glory hereafter. The greater, and the subtiler the enemies of the Children of *Israel* were, the more did Divine power, wisdom and goodness sparkle, and shine; and that notwithstanding all their power, plots, and stratagems, &c. yet to *Canaan* he would bring them at last. When *Paul* had weighed this, he sits down and glories in his infirmities, and distresses, and Satans buffetings, that the power of Christ might rest upon him,

5. Reason.

2 Cor. 12. 7, 8, 9.

THE



THE  
**USE**  
 OF THE  
**POINT.**

**I**F Satan hath such a world of Devices and Stratagems, to ensnare and undo the souls of men. Then instead of wondering that so few are saved, sit down and wonder that any are saved, that any escape the snares of this cunning Fowler, who spreads his Nets, and casts forth his Baits, in all places, in all cases and companies.

But this is not the main thing that I intend to speak to ; my main businesse shall be, to set before you some special Rules and Helps against all his Devices.

The first Help.

**I**F you would not be taken by any of Satans Devices, then walk by Rule. He that walks by rule, walks most safely; he that walks by Rule, walks most honourably; he that walks by Rule, walks most sweetly. When men throw off the Word, then God throws off them, and then Satan takes them by the hand, and leads them into snares at his pleasure. He that thinks himself too good to be ruled by the word will be found too bad to be owned by God; and if God do not, or will not own him, Satan will by his stratagems overthrow him. Them that keep to the Rule, they shall be kept in the hour of Temptation. *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

Prov. 12. 24.  
Gal. 6. 16.  
Prov. 15. 25.

Rev. 10. 3:

The second Help.

**A**S you would not be taken with any of Satans Devices, take heed of vexing and grieving the holy Spirit of God. 'Tis the Spirit of the Lord Jesus Christ that is best able to discover Satans snares unto us; 'tis onely he that can point out all

*Spiritus sanctus est res delicata. The Divine Spirit is a very tender thing; If you grieve*



him, he will  
certainly  
grieve and  
vex your pre-  
cious souls.  
Lam. 1. 16.

Isa. 63. 10.  
Psal. 73. 2, 3.

1 Thes. 5. 19.  
Acts 2. 13.

1 John 4. 4.

all his plots, and discover all his methods, and enable men to escape those pits that he hath digged for their precious souls. Ah! if you let that sweet and blessed Spirit a mourning, that alone can secure you from Satans depths, by whom will you be secured? Man is a weak Creature, and no way able to discover Satans snares, nor to avoid them, unless the Spirit of the Lord gives skill & power; therefore whoever be grieved, be sure the Spirit be not grieved by your enormities, nor by your refusing the Cordials and comforts that he sets before you; nor by slighting and despising his gracious astings in others; nor by calling sincerity, hypocrisie; faith, fancy, &c. nor by fathering those things upon the Spirit, that are the brats and fruits of your own hearts, the Spirit of the Lord is your Counsellor, your Comforter, your Upholder, your Strengtheners, 'Tis only the Spirit that makes a man too great for Satan to conquer. *Greater is he that is in you, then he that is in the world.*

The Third Help.

If you would not be taken with any of Satans Devices, then labour for more heavenly wisdom: Ah souls! you are much in the dark; you have but a little to that others have, and to that you might have had, had you not been wanting to your selves. There are many knowing souls, but there are but a few wise souls; there is oftentimes a great deal of knowledge, where there is but a little wisdom to improve that knowledge; knowledge without wisdom is like mettle in a blind horse, which is often an occasion of the Riders fall, and of his bones being jostled against the walls. 'Tis not the most knowing Christian, but the most wise Christian, that sees, avoids, and escapes Satans snares. *The way of life is above to be wise (saith Solomon) that he may depart from hell beneath.* Heavenly wisdom makes a man delight to flye high; and the higher any man flies, the more he is out of the reach of Satans snares: Ah souls! you had need of a great deal of heavenly wisdom, to see where, and how Satan layes his baits, and snares; and wisdom to find out proper Remedies against his Devices, and wisdom to apply those Remedies seasonably, inwardly, and

B b

effectu-

If men could but see the fair face of wisdom with mortal eyes, they would be in love with her, saith Plato;

*Sine prudentia simplicitas stultitia est.*  
Drusus.

Prov. 15. 24.

*Malim prudentia guttam quam facundioris fortuna pelagus,* saith Nazianzen. A Serpens eye is a singular ornament in a doyes head.

effectually to your own hearts, that so you may avoid the snares which that evil one hath laid for your precious souls.

*The Fourth Help.*

Gen. 3.

James 4 7.

**I**F you would not be taken with any of *Satans* Devices, then make present resistance against *Satans* first motions; 'tis safe to resist, 'tis dangerous to dispute; *Eve* disputes and falls in *Paradise*; *Job* resists, and conquers upon the dunghill. He that will play with *Satans* bait, will quickly be taken with *Satans* hook. The promise of conquest is made over to resisting, not to disputing; *Resist the Devil, and he shall flye from you.* Ah souls! were you better at resisting, then at disputing (though happily you are not very expert at either) your temptations would be fewer, and your strength to stand would be greater then now it is, &c.

*The Fifth Help.*

Eph. 6. 12.

**I**F you would not be taken with any of *Satans* Devices, then labour to be filled with the Spirit; the Spirit of the Lord is a Spirit of light and power, and what can a soul do without light and power against spiritual wickednesses in high places. 'Tis not enough that you have the Spirit, but you

you must be filled with the Spirit, or else (Satan) that evil spirit will be too hard for you, and his plots will prosper against you. That's a sweet word of the Apostle, *he filled with the Spirit*, i. e. labour for abundance of the Spirit, he that thinks he hath enough of the holy Spirit, will quickly find himself vanquished by the evil spirit. Satan hath his snares to take you in prosperity and adversity, in health and sickness, in strength and weakness, when you are alone, and when you are in company; when you come on to spiritual duties, and when you come off from spiritual duties: and if you are not filled with the Spirit, Satan will be too hard, and too craftie for you, and will easily, and frequently take you in his snares, and make a prey of you in spite of your souls; therefore labour more to have your hearts filled with the Spirit, then to have your heads filled with notions, your shops with wares, your chests with silver, or your bags with gold, so shall you escape the snares of this fowler, and triumph over all his plots, &c.

Eph. 5. 18.  
πληροῦσθε. To be filled with the Spirit, as the sails of a ship is filled with wind.

Luther saith, a holy gluttony is to lay on, to feed hard, and to fetch hearty draughts, till they be even drunk with loves, and with the abundance of the Spirit; oh! that there were more of such holy gluttony in the world.

## The Sixth Help.

'Tis reported  
of Satan, that  
he should say  
hus of a lear-  
ned man (*ta-  
me semper un-  
ci*) thou dost  
always over-  
come me :  
when I would  
exalt, and pro-  
mote thee,  
thou keepst  
thy self in  
humility; and  
when I would  
throw thee  
down, thou  
liftest up thy  
self in as-  
surance of faith.

Psal. 23. 9.  
Isa. 57. 15.  
James 4. 6.

**I**F you would not be taken in any of Satans snares, then keep humble ; An humble heart will rather lye in the dust, then rise by wickednesse ; and sooner part with all, then the peace of a good conscience. Humility keeps the soul free from many darts of Satans casting ; and snares of his spreading ; as the low shrubs are free from many violent gusts, and blasts of wind, which shake and rend the taller trees. The Devil hath least power to fasten a temptation on him, that is most humble ; he that hath a gracious measure of humility, is neither affected with Satans proffers, nor terrified with his threatnings. I have read of one, who seeing in a vision many snares of the Devil spread upon the earth, he sat down, and mourned, and said in himself (*Quis pertransiet ista*) who shall passe through these ; whereunto he heard a voice answering (*humilitas pertransiet*) humility shall ; God hath said, that He will teach the humble, and that he will dwell with the humble, and that he will fill and satisfie the humble ; And if the teachings of God, the in-dwellings of God, if the pourings in of God will not keep the soul from falling into Satans snares, I do not know what



what will: And therefore as you would be happy in resisting *Satan*, and blessed in triumphing over *Satan*, and all his snares, keep humble, I say again, keep humble, &c.

The Seventh Help.

[F you would not be taken in any of *Satan*'s snares, then keep a strong, close, and constant watch; a secure soul is already an insnared soul: That soul that will not watch against temptations, will certainly fall before the power of temptations; *Satan* works most strongly, on the fancy, when the soul is drowsie. The souls security is *Satan*'s opportunity to fall upon the soul, and to spoil the soul, as *Joshuah* did the men of *Ai*. The best way to be safe and secure from all *Satan*'s assaults, is with *Nehemiah*, and the *Jews*, to watch and pray, and pray, and watch; by this means they became too hard for their enemies, and the work of the Lord did prosper sweetly in their hands. Remember how Christ chid his sluggish Disciples, what, could you not watch with me one hour? what, cannot you watch with me? How will you then dye with me? If you cannot endure words, how will you endure wounds, &c. *Satan* alwayes keeps a crafty, and malicious

1 Thes. 5. 6.  
We must not be like *Agrippa*'s dormouse that would not awake, till cast into boyl- ing lead: but effectually mind these following Scriptures, wherein this duty of watch- fulness is se- strictly en- joyned.

Mat. 24. 42.  
Chap. 25. 4. 1.  
Mar. 13. 33.  
43. 35. 37.  
Luke 21. 39.



1 Cor. 16. 13.

Col 4. 2.

1 Pet. 4. 7.

Rev. 3. 3.

*Hannibal* never rested whether he did conquer, or was conquered. 'Tis so with Satan. Learn for shame of the Devil, said blessed *Lamer*, to watch, seeing the Devil is so watchful.

watch, seeking whom he may devour (*katapic*) or whom he may drink, or sip up, as the Apostle speaks in that 1 Pet. 5. 8. Satan is very envious at our condition; that we should enjoy that Paradise out of which he is cast, and out of which he shall be for ever kept.

Shall Satan keep a crafty watch, and shall not Christians keep a holy spiritual watch? our whole life is beset with temptations; Satan watches all opportunities to break our peace, to wound our consciences, to lessen our comforts, to impair our graces, to slur our evidences, and to damp our assurances, &c. Oh! what need then have we to be alwayes upon our Watch-tower, lest we be surprized by this subtle Serpent. Watchfulness includes a waking, a rousing up of the soul; 'Tis a continual, careful observing of our hearts and ways, in all the turnings of our lives, that we still keep close to God, and his Word.

Watchfulness is nothing else but the soul running up and down, to and fro, but e every where: it is the heart busied and employed with diligent observation of (*Quid inde*) what comes from within us, and of (*Quid inde*) what comes from without us, and into us. Ah souls! you are no longer safe and secure, then when you are upon your watch. While

*Antithesis*

*Antipater* kept the watch, *Alexander* was safe; and while we keep a strict watch, we are safe; a watchful soul is a soul upon the wing, a soul out of gun-shot, a soul upon a Rock, a soul in a Castle, a soul above the clouds, a soul held fast in everlasting arms.

I shall conclude this seventh head with this advice: Remember the Dragon is subtle, and bites the Elephants eare, and then sucks his blood, because he knows that to be the only place which the Elephant cannot reach with his trunk to defend, so our enemies are so subtil, that they will bite us, and strike us where they may most mischief us, and therefore it doth very much concern us to stand alway upon our guard.

*The Eighth Help.*

If you would not be taken with any of *Satans* snares, and Devices, then keep up your communion with God: your strength to stand, and withstand *Satans* fiery darts, is from your communion with God; a soul high in communion with God may be tempted, but will not easily be conquered, such a soul will fight it out to the death; Communion with God furnisheth the soul with the greatest, and the choicest arguments to with-

B b 4

stand

2Cor. 6. 19.  
The words are very significant in the Original, there are two ins, as if God could never have near enough communion with them.

The Sea ebbs  
and flows; the  
Moon en-  
creases, and  
decreases; so  
tis with  
saints in their  
communion  
with God.

*Plutarch* tells  
of *Eudoxus*,  
that he would  
be willing to  
be burnt up  
presently by  
the Sun, so he  
might be ad-  
mitted to  
come so near  
it, as to learn  
the nature of  
it; what  
should not we  
be content to  
suffer for the  
keeping up of  
communion  
with Christ?

stand Satans temptations; Communion is  
the result of union; communion is a reci-  
procil exchange between Christ, and a  
gracious soul; Communion is *Jacobs* lad-  
der, where you have Christ sweetly com-  
ing down into the soul, and the soul by  
divine influences sweetly ascending up to  
Christ. Communion with Christ is very  
inflaming, raising, and strengthening; while  
*Sampson* kept up his Communion with  
God, no enemy could stand before him,  
but he goes on conquering, and to conquer,  
but when he was fallen in his communi-  
on with Go<sup>d</sup>, he quickly falls before the  
plots of his enemies; 'twill be so with your  
souls, so long as your communion with  
God is kept up, you will be too hard for  
*spirituall wickednesses in high places*; but if  
you fall from your communion with God,  
you will fall as others before the face of  
every temptation. *David* so long as he  
kept up his communion with God, he  
stands, and triumphs over all his enemies;  
but when he was fallen in his communion  
with God, then he falls before the enemies  
that were in his own bosome, and flies be-  
fore thoe that pursued after his life; 'twill  
be so with your souls, if you do not keep  
up your communion with God. *J b* keeps  
up his communion with God, and con-  
quers Satan upon the dunghil. *Adam*  
loses his communion with God, and is  
con-

conquered by Satan in Paradise. Communion with God is a Shield upon land, as well as an Anchor at sea, 'tis a sword to defend you, as well as a staffe to support you; therefore keep up your communion.

The Ninth Help.

[F you would not be taken in any of Satans snares, then engage not against Satan in your own strength, but be every day drawing new virtue and strength from the Lord Jesus. Certainly, that soul that engages against any old, or new temptation, without new strength, new influences, from on high, will fall before the power of the temptation: You may see this in Peter, he rested upon some old received strength (*Though all men should deny thee, yet will not I*) and therefore he falls sadly before a new temptation; he curses, and swears, and denies him thrice, that he'd thrice appeared gloriously to him: Ah souls! when the snare is spread, look up to Iesus Christ, who is lifted up in the Gospel, as the brazen Serpent was in the wilderness, and say to Him, Dear Lord, here is a new snare laid to catch my soul, and grace formerly received without fresh supplies from thy blessed bosome, will not deliver me from this snare; Oh! give me new

That is remarkable saying of Moses, Exod. 15. God is fortitudo mea, & laus mea, & salus mea, my strength, and my praise, and my salvation, all in the abstract, Mat. 16

'Tis but look up and live, look unto me and be saved from the ends of the earth, Isa. 45. 22.

John 15. 5.

*χρῆσις ἐμὴ*  
is *seorsim à me*,  
separate from  
me, or apart  
from me, ye  
can do no-  
thing.

new strength, new power, new influences,  
new measures of grace, that so I may es-  
cape this snare. Ah souls! remember this,  
that your strength to stand, and over-  
come, must not be expected from graces  
received, but from the fresh, and renew-  
ed influences of Heaven; you must lean  
more upon Christ then upon your duties,  
you must lean more upon Christ, then up-  
on spiritual casts and discoveries; you must  
lean more upon Christ, then upon your  
graces, or else Satan will lead you into cap-  
tivity, &c.

### The Tenth Help.

**I**F you would not be taken in any of Sa-  
tans snares, then be much in prayer;  
prayer is a shelter to the soul, a sacrifice  
to God, and a scourge to the Devil;  
Davids heart was oft more out of tune,  
then his Harp; he prays, and then, in  
spight of the Devil, cries, *return unto thy*  
*rest ob my soul*. Prayer is (*Porta Cæli, Clavis*  
*Paradis*) the gate of Heaven, a key to  
let us into Paradiſe, there is nothing  
that renders plots fruitlesse like prayer,  
therefore saith Christ, *Watch and pray*  
*that ye enter not into temptation*; you must  
watch and pray, and pray, and watch, if  
you would not enter into temptation.  
When *Sennacherib* and *Himan* had laid  
plots

Of *Carolus*  
*Magnus* it was  
spoken, *Caro-*  
*lus plus cum*  
*Deo quam cum*  
*hominibus lo-*  
*quitur*, that he  
spake more  
with God  
then with  
men: ah! that  
could say so  
of the Christi-  
ans in our  
lays.



plots and snares to have destroyed the Jews; they prayed, and their souls were delivered, and Sennacherib and Haman destroyed. David had many snares laid for him, and this puts him upon prayer; Keep me (saith he) from the snare which they have hid for me, and the grins of the workers of iniquity. Let the wicked fall into their own nets, whilst that I escape. The proud, saith he, hath hid a snare for me, and cords, they have spread a net by the way side, they have set mines for me, Selah. I said unto the Lord, thou art my God, hear the voice of my supplication, O Lord. Saul and many others had laid snares for David, and this puts him upon prayer; and so the snares are broken, and he is delivered; ah souls! take words to your selves, and tell God that Satan hath spread his snares in all places, and in all companies; tell God that he digs deep, and that he hath put upon plot, and device upon device, and all to undo you, tell God, that you have neither skill nor power to escape his snares; tell God, that 'tis a work too high, and too hard for any created creature to work your deliverance, unlesse he put under his own everlasting arms; tell God how his honour is engaged to stand by you, and to bring you off, that you be not ruin'd by his plots; tell God how the wicked would triumph, if you should fall into

Psal. 141. 9, 10.

Psal. 140. 5, 6.

*Nunquam abs te, absque te recedo. Bern.*  
Oh Lord, saith he, I never go away from thee, without thee.

Let us, saith Basil, with a bold impudence, make God ashamed that he cannot look us in the face, if he do deny our importunity, *Jacob-like*, I will not let thee go, unless thou blest me.



into Satans snares; tell God of the love of Christ, of the blood of Christ, and of the intercession of Christ for you, that a way may be found for your escape; tell God if he will make it his honour to save you from falling into Satans snares, you will make it your glory to speak of his goodness, and to live out his kindness. Christians must do as *Dedalus*, that when he could not escape by a way upon earth, went by a way of heaven, and that is, the way of prayer, which is the only way left to escape Satans snares, &c.

Use.

Psal. 103. 1, 2.

Psal. 144. 6.

**T**He next Use is a Use of thankfulnesse to those that escape Satans snares, that are not taken by him at his will: Ah Christians, it stands you upon with that Princely Prophet *David*, to call upon your souls, and say, *blesse the Lord, oh our souls, and all that is within us, blesse his holy name: Blesse the Lord oh our souls, and forget not all his benefits; who hath not given us to be a prey to Satan, and to be ensnared by those snares that he hath laid for our souls; the sense of this great favour did work up Davids heart to prayles; Blessed be the Lord (saith he) who hath not given us a prey to their teeth, our soul is escaped as a Bird out of the snares of the Fowlers, the snare is broken, and we are escaped: Ah Christians! Remember, that the greatest part of the world,*

world, yea, the greatest part of Professors are taken in Satans snares; can you think seriously of this, and not blush to be unthankful; what are you better then others? and what have you deserved of God, or done for God more then others, that you should by the help of a Divine hand escape the snares; when others are taken, and held in the snares of the Devil, to their eternal overthrow, &c.

Will you be thankful for the escaping the snares that men spread for your lives, or estates, &c? and will you not be much more thankful for escaping those snares that Satan hath laid for your precious souls?

Remember this, that deliverance from Satans snares doth carry with it the clearest evidence of the soul and heart of God to be towards us. Many men by a common hand of Providence escapes many a snare that man hath laid for him, but yet escapes not the snares that Satan hath laid for him: *Saul*, and *Judas*, and *Demas*, doubtless escaped many snares that men had laid for them, but none of them escaped the snares that the Devil had laid for them. Many men are lifted up above the snares of men, by a common hand of providence, that are left to fall into the snares of the Devil, by a hand of Justice,

The Ancients use to say, *in-gratum dixeris omnia dixeris*, say a man is unthankful, and say he is any thing.

*Psal. 71. 14.*  
I will yet praise thee more & more; in the Original 'tis, I will adde to thy praise.

The Stork is said to leave one of her young ones where she hatcheth them; and the Elephant to turn up the first sprig toward heaven, when he cometh to feed, out of some instinct of gratitude; ah souls! that these may not bear witness against you in the day of Christ.

Justice, your deliverance from Satans snares is a fruit of special love; can you thus look up in it, and not be thankful, oh precious souls? I judge not.

Use.

*Austin* wished that he might have seen three things. *Rome* flourishing, *Paul* preaching, and *Christ* conversing with men upon the earth. *Bede* comes after and correcting this last wish, saith, yea, but let me see the King in his beauty, *Christ* in his heavenly Kingdom.

The last Use of this point is to bespeak Christians to long to be at home; oh long to be in the bosome of *Christ*, long to be in the Land of *Canaan*; for this world, this wilderness is full of snares, and all employments are full of snares, and all enjoyments are full of snares; in civil things, Satan hath his snares to entrap us; and in all spiritual things, Satan hath his snares to catch us. All places are full of snares, City and Country, Shop and Closet, Sea and Land, and all our mercies are surrounded with snares; there are snares about our Tables, and snares about our Beds, &c. yea, Satan is so powerful, and subtil, that he will oftentimes make our greatest, nearest, and dearest mercies to become our greatest snares: sometimes he will make the wife that lies in the bosome, to be a snare to a man, as *Samsons* was, and as *Jobs* was; sometimes he will make the child to be a snare, as *Absolom* was, and *Elies* sons were; and sometimes he will make the servant to be a snare, as *Joseph* was to his Mistress; Ah souls, Satan is so cunning and artificial, that he can turn your cups into snares, and your cloaths into snares, and your houses

houses into snares, and your gardens into  
snares, and all your recreations into snares,  
or. And oh! how should the considera-  
tion of these things work all your souls to  
lay with the Church, *Make haste my beloved,*  
and be like a Roar, or a young Hart upon the  
mountain of spices, and to love, and look, and  
long for the coming of Christ. Shall the es-  
poused Maid long for the Marriage day?  
the Servant for his Freedome? the Captive  
for his Ransome? the Traveller for his  
lane? and the Marriner for his Harbour?  
and shall not the People of the Lord long  
much more to be in the Bosome of Christ?  
there being nothing below the bosome of  
Christ, that is not surrouded with Satans  
snares.

What Paul once spake of bonds and  
afflictions, that they attended him in eve-  
ry place; that may all the Saints say of  
Satans snares, that they attend them in  
every place, which should cause them to  
cry out (*migremus hinc, migremus hinc*) let  
us go hence, let us go hence, and to say  
with Monica, Austins mother, \* What do  
we here? why depart we not hence? why  
flye we no swifter? Ah souls! till you are  
taken up into the bosome of Christ your  
comforts will not be full, pure, and con-  
stant; till then, Satan will still be thump-  
ing of you, and spreading snares to in-  
tangle you, therefore you should alwayes  
be

Cant. 8. ult.

ברך

דוד

Serabh dodi  
flee away speed-  
dily my belo-  
ved.

Phil. 1. 23.

2 Cor. 5. 2, 4.

Acts 20. 23.

\* Quid hic fa-  
ciamus? cur  
non ocius mi-  
gramus? cur  
non hinc avo-  
lamus?

Rev. 12. 20.

It is as easie  
to compass  
the Heavens  
with a span,  
and contain  
the Sea in a  
nut-shell, as  
to relate fully  
Christs excel-  
lencies, or  
Heavens hap-  
piness.

be crying out with the Church, *Come Lord Jesus.* Is not Christ the star of Jacob, that giveth light to them that are in darknesse? that Prince of peace, who brings the Olive-branch of Peace to souls that are perplexed? Is not the greatest worth and wealth in him? Is not the petty excellencies and perfections of all created creatures epitomized in him? Is not he the Crown of Crowns, the Glory of Glories, and the Heaven of Heavens? Oh then! be still a longing after a full, clear, and constant enjoyment of Christ in Heaven; for till then, Satan will still have plots and designs upon you; he acts by an united power, and will never let you rest, till you are taken up to an everlasting rest in the bosome of Christ.

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**FINIS.**

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A  
T A B L E

Shewing the Principal things  
in this

T R E A T I S E.

**T**HE words *Opened*, and the Point  
Proved; from Page 1 to Page 6

In the next place is shewed, *The*  
*several Devices that Satan hath to draw*  
*souls to sin.*

Satans first Device to draw the soul to  
sin, is, *To present the bait, and hide the hook.*  
Four Remedies against this Device, from  
P. 6 to P. 14

His second Device to draw the soul to  
sin, is, *By painting sin with vertues colours.*  
Four Remedies against this Device, from  
P. 14 to P. 21

The third Device that Satan hath to draw  
the soul to sin, is, *By extenuating and lessening*  
*of sin.* Seven Remedies against this De-  
vice of Satan, from P. 21 to P. 32

The fourth Device that Satan hath to draw  
the soul to sin, is, *By presenting to the soul*  
*the*



## The Table.

the best mens sins, and by hiding from the sou  
their vertues. Four Remedies against this  
Device of Satan, from P. 32 to P. 40

The fifth Device that Satan hath to draw  
the soul to sin, is, By presenting God to the  
soul as one made up all of mercy. Five Remed  
ies against this Device, from P. 40 to P. 48

The sixth Device that Satan hath to draw  
the soul to sin, is, By perswading the sou  
that the work of Repentance is an easie work  
Six Remedies against this Device, from P.  
48 to P. 68

The seventh Device that Satan hath to  
draw the soul to sin, is, By making the sou  
bold to venture upon the occasions of sin. Four  
Remedies against this Device, from P. 68  
to P. 74

The eighth Device that Satan hath to  
draw the soul to sin, is, By presenting to the  
soul the outward mercies that vain men en  
joy, and the outward miseries that they are  
freed from, whilst they have walked in the  
ways of sin. Eight Remedies against this  
Device, from P. 74 to P. 88

The ninth Device that Satan hath to  
draw the soul to sin, is, By presenting to the  
soul the crosses, the losses, reproaches, sorrows  
and sufferings that daily attend those that  
walk in the ways of holiness. Seven Remed  
ies against this Device, from P. 88 to P. 104

The tenth Device that Satan hath to draw  
the souls of men to sin, is, By working them

## The Table.

to be frequent in comparing themselves and their ways with those that are reputed to be worse then themselves. Three Remedies against this Device, from P. 104 to P. 108

The eleventh Device that Satan hath to draw the soul to sin, is, By polluting and defiling the souls and judgements of men with such dangerous errors, that do in their proper tendency tend to carry the souls of men to all looseness and wickedness. Seven Remedies against this Device, from P. 108 to P. 120

The twelfth Device that Satan hath to draw the soul to sin, is, To work it to affect wicked company. Four Remedies against this Device, from P. 120 to P. 125

Secondly, As Satan hath his several Devices to draw souls to sin, so he hath his several Devices to keep souls from holy duties, to keep them off from Religious services, and they are these that follow.

The first Device that Satan hath to draw souls from holy duties, and to keep them off from Religious services, is, By presenting the world in such a dress, and in such a garbe to the soul, as to ensnare the soul, and to win upon the affections of the soul. He presents the world to them in its beauty and bravery, which proves a bewitching sight to a world of men. Eight Remedies against this Device, from P. 125 to

142

## The Table.

The second Device that Satan hath to draw souls from the Ordinances, or Holy-duties, is, By presenting to them the dangers, the losses, and the sufferings that do attend the performances of such and such Religious services. Five Remedies against this Device, from P. 142 to P. 150

The third Device that Satan hath to draw souls from holy duties, and to keep them off from Religious services, is, By presenting to the soul the difficulty of performing them. Five Remedies against this Device, from P. 150 to P. 158

The fourth Device that Satan hath to draw the soul off from holy exercises, from Religious exercises, is, By working them to make false inferences from those blessed and glorious things that Christ hath done. Five Remedies against this Device, from P. 163 to P. 166

The fifth Device that Satan hath to draw souls off from Religious services, and to keep souls off from holy and heavenly performances, is, By presenting to them the paucity and poverty of those that walk in the ways of God. Six Remedies against this Device, from P. 166 to P. 175

The sixth Device that Satan hath to keep souls off from Religious services, is, By presenting before them the examples of the greatest part of the world, that walk in the ways of their own hearts, and that make light and slight of the ways of God. Three Remedies against

## The Table.

against this Device, from P. 175 to P. 179

The seventh Device that Satan hath to keep souls from holy and heavenly services, is, *By casting in a multitude of vain thoughts whilst the soul is in waiting on God.* Seven Remedies against this Device, from P. 179 to P. 187

The eighth Device of Satan to keep souls from holy and heavenly services, is, *By working them to rest in their holy performances.* Four Remedies against this Device, from P. 187 to P. 191

In the third place is shewed the several Devices Satan hath to keep souls in a sad, doubting and questioning condition, and they are these that follow.

The first Device that Satan hath to keep souls in a sad, doubting, and questioning condition, is, *By causing them to pore more, and mind more their sins, then their Saviour.* Six Remedies against this Device, from P. 191 to P. 200

The second Device that Satan hath to keep souls in a sad, doubting, and questioning condition, is, *By working them to make false definitions of their grades.* Four Remedies against this Device, from P. 200 to 206

The third Device that Satan hath to keep souls in a sad, doubting, & questioning condition, is, *By working the soul to make inferences from the cross actions of providence.*

## The Table.

Four Remedies against this Device, from  
P. 206 to P. 211

The fourth Device that Satan hath to keep poor souls in a sad, doubting, and questioning condition, is, *By suggesting that their graces are not true, but counterfeited.* Two Remedies against this; and in the handling of the two Remedies, ten differences are shewed betwixt renewing grace, and restraining grace; betwixt sanctifying grace, and temporary grace, from P. 211 to 224

The fifth Device that Satan hath to keep souls in a sad, doubting, and questioning condition, is, *By suggesting to them that that conflict that is in them, is not a conflict that is only in Saints, but such a conflict that is to be found in the hearts of hypocrites and prophane souls.* Six Remedies against this Device, from P. 224 to P. 231

The sixth Device that Satan hath to keep poor souls in a sad, doubting, and questioning condition, is, *By suggesting to the soul, that certainly the soul is not good, because the soul cannot joy and rejoyce in Christ, as once it could.* Five Remedies against this Device, from P. 231 to P. 237

The seventh Device that Satan hath to keep poor souls in a sad, doubting, and questioning condition, is, *By suggesting to the soul its often relapsis into the same sin, which formerly he hath pursued with particular sorrow, grief, shame, and tears, and prayed*  
and

## The Table.

and resolved against. Six Remedies against this Device, from P. 237 to P. 245

The eighth Device that Satan hath to keep poor souls in a sad, doubting, and questioning condition, is, By perswading them that their estate is not good, the hearts are not upright, their graces are not sound, because they are so followed, vexed, and tormented with temptations. Several Remedies against this Device, from P. 245 to P. 255

In the fourth place is shewed the several ways and Devices that Satan hath to destroy all sorts and ranks of men in the world.

First, He hath his Devices to destroy the Great and Honourable of the Earth; and that

First, By working them to make it their business to seek how to greaten themselves, to enrich themselves, to secure themselves. Six Remedies against this Device, from P. 255 to P. 267

The second grand Device that Satan hath to destroy the Great and Honourable of the Earth, is, By engaging them against the people of the most high. Four Remedies against this Device, from P. 267 to P. 274

Secondly, Satan hath his Devices to destroy the Learned, and the Wise, and that sometimes, By working them to pride themselves in their parts and abilities, and to rest upon, and make light and slight of those that



## The Table.

want their parts & abilities, though they excel them in grace and holiness. Four Remedies against this Device, from P. 274 to 280

Thirdly, Satan hath his Devices to ensnare and destroy the Saints, and that, By working them first to be strange, and then to be bitter and jealous, and then to divide. Twelve Remedies against this Device, from P. 280 to P. 300

Fourthly, Satan hath his Devices to destroy poor ignorant souls, and that sometimes, By drawing them to affect ignorances, and to neglect, slight, and despise the means of knowledge. Four Remedies against this Device, from P. 300 to P. 305

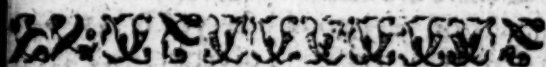
An Appendix touching five more several Devices that Satan hath to Keep poor souls from believing in Christ, from receiving, from embracing, from resting, leaning or relying upon Christ for everlasting happiness and blessedness according to the Gospel. And Remedies against those Devices, from P. 305 to P. 334

To this impression is added, Seven Characters of false Teachers, by whom Satan labors to delude poor souls, from P. 334 to P. 343

To prevent some Objections, six Propositions or Conclusions concerning Satan and his Devices are laid down, from P. 343 to 354

Five Reasons of the Point are laid down, from P. 354 to P. 358

Lastly, several sweet and profitable Uses of the Point, from P. 358 to the end of the Book. The



## The STATIONER to the READER.

**C**hristian Reader, I thought good to present to thy view, this Letter following, which came to my hands, being sent from one in *Devonshire*, to his Brother in *London*, returning him much thanks for this Book, and declaring the great benefit he received by it, and the comfortable effects it wrought upon him, (and I may say, not upon him only, for I have heard of several others that have reaped much profit and comfort from it, and the other works of this Authors lately published) through the Lords blessing, to whom be ascribed all the glory. I was induced to publish it, that so others may be encouraged, to a more serious perusal of this, and other solid practical Divinity-Books, which may tend to their eternal welfare.

For as there are good and bad men in the world, so there are many good and bad books, and our time is a precious thing; therefore we ought to redeem it, and improve it to our best advantage. I deny not but

See Mr.  
Brooks Apples  
of Gold.  
Ephes. 5. 15, 16.  
Redeem the  
time, Eccl. 12  
Remember now thy

Creator in the  
dayes of thy  
youth, &c.

See Mr. *Phil-  
lip Goodwin* in  
his *Mystery of  
dreams*, p. 50.

Satan sends  
out his books  
as baits, by  
which many  
are cunningly  
caught, with  
the venome of  
which, so  
many are  
poysoned.

but there are many moral Historical book  
extant of very good use, yet it is too ap-  
parent, that there are divers vain, idle, A-  
morous Romances, lascivious and vicious  
Poetry, and prophane Play-books, which  
chiefly tend to the corrupting of youth,  
the mispending their precious time, and  
undoing their immortal souls: As I have  
known some foolish ignorant people, that  
have made earnest enquiry for merry books  
to pass away the time. *Honest Reader*, let  
me advise thee next to the Bible, let it be  
thy chief care; as thou art curious and  
careful for wholesome food, for the health  
and preservation of thy body; so be no  
less careful to make sound and solid Divi-  
nity books thy chiefest study and delight,  
which will be most for thy profit and edi-  
fication, especially, if thou readeest them  
not for Notion-sake, only to know, but to  
practise, then as in this following young  
mans example, thou mayst have cause to  
bleis God, and to be thankful to the Au-  
thor, or Instrument of thy good, *Vale*,

J. H.

A True

**True Copy of the Letter  
above mentioned.**

**BROTHER,**

**I** Thank you most kindly for  
that Book of Mr. Brook's  
Precious Remedies, you  
sent me, & I think I can ne-  
ver recompence you in a bet-  
ter manner, then to acquaint  
you with what benefit I have

received by it; for it was a great awaking  
me, to see in what a lost condition I was  
without Christ, and how many ways Satan  
had deceived me, in making me delay my ear-  
ly providing for Eternity. Brother, I was  
made within these few weeks, so sensible  
my condition, that for a weeks space I  
was almost ready to despair of Gods mercy, I  
was sore troubled that I had sinned so much  
against the mercy of the Lord who had af-  
forded me so much means of grace, and fol-  
lowed me with convictions, wooing and in-  
creasing me by his Messengers for many  
years, which made me think that my day of  
grace was past: But since, praised be the  
Lord, who hath comforted me: And now I  
se

see that there is yet a door of hope open for  
me, which hath brought me to such a great  
change in the very thoughts of my heart, that  
I would not exchange for the whole world  
Brother, Let your prayers and the pray-  
ers of Gods people be, that the Lord would  
increase and strengthen his grace in me, for  
I am as a new born Babe desiring the sin-  
cere milk of the word, that I may grow  
thereby. And I would gladly have more  
acquaintance with the Lords people. Bro-  
ther, My prayer shall be to the Lord for  
you, that you may grow more and more in  
grace, and in the knowledge of our Lord and  
Saviour Jesus Christ, and so I rest

Tiverton,  
March  
1655.

Yours in all brotherly  
love and affections  
till death.

W. L.

for  
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